DOCUMENT RESUME

ED 135 653 SE 022 140

AUTHOR	Morris, William C.; And Others
TITLE	Minorities in the Youth Conservation Corps: A Study of Cultural Groups in the 1974 YCC Program.
INSTITUTION	Michigan Univ., Ann Arbor. Inst. for Social Research.
PUB DATE	Jan 75
NOTE	176p.; For related documents, see SE 022 139-141; Contains occasional light, broken and small type in Appendices
EDRS PRICE	MF-$0.83 HC-$10.03 Plus Postage.
DESCRIPTORS	*American Indians; Attitudes; Camping; Environment; *Environmental Education; *Evaluation; *Minority Groups; *Program Evaluation; *Secondary Education; Youth
IDENTIFIERS	*Youth Conservation Corps

ABSTRACT

During the summer of 1974, trained observers from the University of Michigan visited a sample of camps in the Youth Conservation Corps (YCC) national program to collect data on the factors which influence Black, Chicano, and Native Americans' participation and satisfaction with the YCC program. Observers spent approximately one week in each camp, interviewing all minority enrollees, a sample of White enrollees, and most staff persons. Interviews and observations followed structured protocols. This report summarizes the observations and recommendations of these observers. In addition, it includes two background papers on the perspectives and needs of Blacks and Native Americans as they apply to the YCC program. Instrumentation appears in the appendices. In general, it was found that minorities in the YCC program have a very positive experience. Recommendations are for the purpose of further strengthening the program to insure proper conditions will exist to meet minority needs. Recommendations fall in the area of recruitment of both enrollees and staff, optimum camp size and minimum numbers of minorities, camp program (work projects, work safety, environmental education, recreation, food, staff meetings), and staff training. (Author)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED135653

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

MINORITIES IN THE YOUTH CONSERVATION CORPS:

A Study of Cultural Groups in the 1974 YCC Program

William C. Morris
Jerome Johnston
Albert J. Jaramillo
Wayne R. McCullough

INSTITUTE FOR SOCIAL RESEARCH
THE UNIVERSITY OF MICHIGAN
ANN ARBOR, MICHIGAN
JANUARY 1975

SE 022 140

MINORITIES IN THE YOUTH CONSERVATION CORPS:

A Study of Cultural Groups in the 1974 YCC Program

William C. Morris
Jerome Johnston
Albert J. Jaramillo
Wayne R. McCullough

INSTITUTE FOR SOCIAL RESEARCH
THE UNIVERSITY OF MICHIGAN
ANN ARBOR, MICHIGAN
JANUARY 1975

ACKNOWLEDGEMENTS

Special thanks are due to the camp directors and camp staff that were visited by the summer observers. Only through their cooperation was this study made possible. Their willingness to share information about their camp and its activities provided much of the material from which the observers drew their conclusions. We owe additional thanks to those enrollees who were interviewed by our observers and who openly accepted them as participants in their everyday activities.

A number of support staff also deserve our thanks. Diane Davidson, Michele McCullough and Rita Wiegers provided much of the in-office coordination of project work throughout the summer.

Many individuals were consulted in the preparation of the "Black Americans" report. Special thanks are extended to William E. Cross, Jr., Cornell University, Janice Gump of Howard University and Curtis Banks of Princeton University for their time and effort in helping to conceptualize issues of Black identity and consciousness. We would also like to thank those who helped by discussing the general framework of YCC and its effects on Black youth. These include Susan Darley, Debbie Harrison, Richard English, William L. Cash, Patricia Gurin and Walter Hill.

TABLE OF CONTENTS

Introduction to 1974 Cultural Study. 1

Background Papers

Native Americans (Albert J. Jaramillo) 9
Summary of Recommendations. 34

Black Americans (Wayne R. McCullough). 39
Implications for the Camp Setting 51

Observation Reports
and Recommendations

Introduction 55

Recruitment
Introduction. 57
Observer Reports. 59
Recommendations 70

Minority-Majority Relationships
Introduction. 75
Observer Reports. 76
Recommendations 86

Camp Program
Introduction. 88
Observer Reports. 90
Recommendations 104

Precamp Staff Training
Recommendations 109

Appendices

Appendix A
Typical Camp summary Report 113

Appendix B
Observer Training Materials 125

Appendix C
Materials Used During the Observation Process 137

Appendix D
References on Native American Population. 159

Bibliography 167

INTRODUCTION

The 1974 Youth Conservation Corps (YCC) Cultural Study was designed to examine the quality and extent of minority involvement and participation in the YCC camp program. The study was undertaken, as will be explained in more detail shortly, to broaden our understanding of the factors which mediate, facilitate, and maximize Black, Chicano, and Native American participation and satisfaction with the YCC program. In short, the Cultural Study was planned to insure that the objectives of the program 'will be accomplished in a manner that will provide the youth with an opportunity to acquire increased self-dignity and self-discipline, better work with and relate with peers and supervisors, and build lasting cultural bridges between youth from various social, ethnic, racial, and economic backgrounds" -- a statement from the original objectives of YCC.

In the summer of 1973, the University of Michigan YCC project staff developed and used a data collection instrument called Interpersonal Relations and Participation (IRP). This effort helped focus some of the concerns that had surfaced in the two previous years of conducting YCC camps. Data also pointed out that both Blacks and Native Americans were somewhat less satisfied with the program and that Native Americans learned less about the environment and its problems than did their White counterparts. No explanations were readily available for these differences. Particularly important also from final enrollment figures was the concern that Blacks continued to be underrepresented in the enrollee population. Consequently, it was decided that a "Cultural Study" would be planned for 1974 to attempt to determine what factors might be responsible for these cross-cultural differences among YCC enrollees. A further decision was made during that planning period to collect data by observational, rather than paper and pencil means. We believed that only by direct behavioral observation and face-to-face discussions would we be able to do further learning about minority group differences. We found support for this change in data collection methodologies by a previous finding that suggested that minority group enrollees in YCC probably have less sophisticated paper and pencil skills than Whites. Previous data, of course, were collected only by this method.

Having made the decision to collect data by observational methods and to focus this effort on minority group young people, we knew that our staff leadership team needed to be expanded to include a real minority viewpoint. Two assistant project directors were recruited to help with the project; one, Wayne McCullough, a Black, and the other, Albert Jaramillo, a Chicano. In addition to contributing to specific sections of this report, they carried the major responsibilities for supervising the field observers during the summer months.

In addition to the two assistant project directors, we decided to have four individuals visit the camp settings to observe the interactions and activities of the staff and enrollees and to talk with those concerned. To insure that the necessary rapport existed between the observer and enrollees of the various minority groups we determined that at least three of the four observers should themselves be representatives of minority applicants. The final four were those who demonstrated an interest in and experience with youth, both within and outside of camp settings; the ability to talk with strangers comfortably; commitment to the assignment; and the independence to carry it out successfully. All observers were graduate students at the University of Michigan.

TRAINING OF OBSERVERS

Prior to the planned eight week series of field observations, a ten day training session was held in Ann Arbor, Michigan. This training session was designed to help insure the reliability of data collection among the observers and to develop and refine the skills needed to facilitate the data collection effort. To accomplish this, the following content and skill areas were covered in training.

Camp Research Design. The observers were acquainted with the University of Michigan's research from 1973. This overview also introduced what the 1974 observation effort would consist of and how it would be done.

Instrument Development. To aid in getting consistent data from the four observers three primary instruments were developed during the course of the training session. A complete package of these materials may be found in Appendix B. The three instruments were designed to aid in gathering information from both staff and enrollees and to summarize the data from each camp.

The first of these instruments involved the development of Guidelines for Staff interviews. The intent here was to tap staff perceptions of enrollee satisfaction with the program; their previous experience with adolescents; and the kinds of problems which arose in camp with the solutions tried. In addition, staff were to be asked what they would change about the camp if they had it to do all over again. Where possible, all staff were to be interviewed.

The second data collection task involved creating Guidelines for Enrollee interviews. The aim here was to capture enrollee perceptions of recruitment procedures; camp physical structure; organizational structure; and usefulness of learnings, rules, etc. All members of the three target minorities were to be interviewed -- Blacks, Chicanos, and Native Americans. In addition, a random sample of White enrollees, equal to the total number of minorities in each camp, were to be interviewed.

Finally, a Camp Summary report was to be written up by each observer for each camp, synthesized from all the individual components of information gathered in each of the camps. This report was then to be sent back to the University of Michigan. In order to give the reader a flavor of these summaries, an example of a typical camp report (with specific camp identification deleted) is found in Appendix A.

Assessment of Observer Skills. Another activity which took place early in the training week was an individual observer assessment of observation, interviewing, and communication skills. Each observer possessed particular strengths and weaknesses in each of these three areas. This assessment time was needed so that areas of weakness could be delineated and concentrated on during the remainder of the training session.

Developing Skills in Observing Groups. Since a large part of the summer experience would be spent in activities for assessing the kinds of interactions in the camp, time was spent in the training session discussing observer skills. To further develop individual potentials, periodic stop-actions were done in the training meetings to help separate content from process areas. [Thus, we emphasized during training both the 'WHAT' or content areas to be focused upon in the camps, and the 'HOW' or processes to be used by the observers to achieve these data collection goals.]

Developing Skills in Interviewing. To facilitate the interviewing procedure to be used, practice sessions were held. Each of the observers interviewed another who played the role of an adolescent. Examples of some of the adolescent roles included youth who were too talkative and those who had trouble expressing what they felt. The purpose of the exercise was to help observers design ways of dealing with these types of young people during the interview process.

Developing Skills in Communication. During the training sessions we also designed ways to insure that the entry process in each camp between observers and camp directors would result in a successful link-up. Here the emphasis was on introducing oneself to the staff they would be visiting. Paul Yambert, from Southern Illinois University, sat in on this session and assisted in the exercise by role-playing various types of camp directors for the observers. The idea was to help the observers get a feel for the range of camp directors and their receptiveness to our observation effort.

Sensitizing to Issues. This was probably one of the more critical components of the training session. Since we had observers from different racial/ethnic backgrounds, all were not totally familiar with the three target minority groups being studied. Here we tried to extend the observer's appreciation of the three different cultures while making sure they were in touch with what they were thinking and feeling. This took place by a process of informal training. Each observer shared with others particularly important facts and feelings related to a particular culture. Missing only was our ability to self-train ourselves from the Native American point of view.

In summary then, during this ten day period we: developed the interview materials needed to conduct the observational study; discussed at length the various groups, settings, and content areas we would be observing; and actually practiced -- by role playing -- dealing with important interpersonal situations we felt they might encounter.

SELECTING CAMPS FOR OBSERVATION

During the course of the summer, 26 camps were visited by the YCC observers and assistant project directors. In addition, one of the project directors visited two camps. Generally, the four observers went to different parts of the country, one in the southeast, one in the middle Atlantic states area, one in the south, and one in the southwest which included California. The northwest states were deliberately excluded because of the small number of camps with significant numbers of minority young people among the enrollees. The following is an explanation of the procedure we followed in selecting specific camps for observation.

To begin the procedure for selecting camps, we secured a large map of the United States. This map had each Federal Youth Conservation Corps camp denoted with a pin and identified with a small flag. We also put together a large loose-leafed binder which contained a General Information Questionnaire form which contained important information. Some of these General Information Questionnaires were filled out by Camp Directors but most were completed in the following manner.

Telephone calls were made during the middle two weeks of May to most of the Federal camps by the four observers and the two assistant project directors. These contacts were made to gain information to complete the General Information Questionnaire. Special emphasis was given to obtaining the camp address and data concerning the number of minority persons on the staff and among enrollees. Our purpose was to find, in each area of the country, the camps with the largest number of minority enrollees.

Using these two sources of information, the first step in the selection process began by identifying clusters of YCC camps in different sections of the country. The objective was to organize observer visits with a representative set of YCC camps all of which would have a large number of minority enrollees. The second step, after the clusters were identified, was to get the relevant information from the General Information Questionnaire for inclusion into the pool of camps to be visited.

A camp was rejected in the cluster sample by the following criteria: (1) if it was a non-residential camp (one where enrollees returned home each night rather than stay in "residence") in a rural area, (2) if the camp was either all male or all female and not the same sex as the proposed observer, (3) if the camp was a double session camp, and (4) if there were no minority group members in the camp.

A camp was accepted for a visit if: (1) it was a residential camp, or a non-residential camp in an urban area, (2) the camp was coed or the same sex as the proposed observer, (3) the camp was a single session camp, and (4) the camp had several minority group members, or there was a probability that the camp would have several minority group members.

Finally, after a camp was tentatively selected, we looked specifically at the number of minority enrollees it had and the proportion of this minority to the rest of the camp population. In general, the greater the number of minority individuals or groups, the greater chance it would be visited by us.

As to the accuracy of the number of minority enrollees, we had gained only limited information from the Camp Directors we had contacted. Therefore, we telephoned Hollis Hardy of the U.S. Forest Service and he supplied percentages concerning the number of minority individuals in each state. These projections were to be used as guidelines for the Camp Directors to follow in determining the composition of their YCC camps by their respective state population.

Using these projections we identified several YCC camps which might have a sizable number of minority individuals (more than 15% of the camp population) and included these camps in the pool.

For the beginning of the second level process, we removed the general theoretical guidelines that governed the first level. At this point, we became more practical and more aware of the budget limitations. Our second level camp pool began with the previously accepted camps and those with a high ranking on the minority group criterion. Other factors that were considered were the following: (1) the beginning and ending dates of the camp making the possibility of two visits separated by a reasonable amount of time; (2) the actual driving distance between YCC camps; and (3) the amount of predicted travel time, of camp visit time, of report writing time, and of relaxation time needed by observers.

Throughout the second level process, we kept in mind the concept of the circuit judge or preacher who travels around a certain area or circuit and whose time between visits is substantial enough to make a difference in the local happenings.

At the end of the second level process, each observer had a general feeling for the number and types of camps in his or her area, the terrain or geography of the area, and a time schedule that included the visits of the camp and the amount of traveling he or she would have to do.

Finally, the observers and the assistant study directors looked at each of the itineraries (lists of camps to be visited and the sequence of the visits) and determined the costs of such an itinerary and the amount of travel time involved. Final adjustments had to be made so that all observers would return at approximately the same time in August.

Although the foregoing process may seem somewhat complicated, our purpose was not. We were attempting to exercise care that: (1) the observers would be able to visit the greatest number of camps possible in a defined area; and (2) that every camp visited would provide opportunities to observe minority enrollees participating and interacting with whites in YCC camp activities.

SUPPORT MECHANISMS

One important criterion for observer selection was our decision that the candidate have the independence to successfully complete the job. Even so, we recognized that no one could do this alone. The need for human contact with those who were experiencing similar things was deemed important. This was accentuated by the fact that large geographical areas were to be covered by each of the observers. One observer drove in excess of 7,000 miles during his seven week circuit to the camps. Since there was extensive travel involved in the observation effort with many nights in motels in-route to camps, communication among the observers and with office staff was given top priority.

In order to help with communication, a conference call was scheduled among the four observers and the office staff after the observers had been out in the field for two weeks. This was to allow all observers sufficient time to experience the on-site job and to become completely involved with camp living. We thought that a conference call at this point would be instructive for all since there could be a mutual exchange of experience. Any doubts and other points of view could be worked through. However, because of technical difficulties the conference call did not materialize. We still believe, however, that this type of support mechanism should be used in a project of this kind.

In lieu of the conference call, regular weekly calls were taken from each of the observers. These calls served a number of functions: updating the observers with news and problems from other observers, checking that they had been paid properly, giving feedback on the reports which they had sent in, checking on the use of expense monies, and dealing with concerns for their continued safety and welfare. As a result of an early phone call from one observer who had used the interview instrument, the assistant project directors revised and improved the instrument before second camp visits had been done by the observers.

In addition to the scheduled weekly telephone calls the observers were encouraged to contact any of the staff at any time when they felt the need for moral support or feedback on their observations.

In addition to the telephone contact other kinds of support were extant in the office. The amount of expense money was continually monitored throughout the camp visits and additional funds were forwarded in advance of their depletion. Time sheets were submitted on a regular basis so that observers would be assured of meeting personal expenses and obligations promptly. Supplies were sent out whenever requested. Logs were kept of the conversations with the observers so that any concerns would be accurately recorded and any follow-up which was needed could be pursued in the absence of the person taking the call. And finally, a bulletin board was posted for messages for observers from one another. All of these things helped to maximize the efficiency of the field operation.

The rest of this report is composed of three major sections. The first two were written by the assistant project directors. In each case their findings are derived from: (1) a search of the literature about a particular minority group culture; (2) interviews with selected experts in that minority area; and (3) a visit to a particular YCC camp. The first section is the report of Albert J. Jaramillo on the Native American culture and the second is by Wayne R. McCullough on the Black culture area.

The third and final section of this report includes brief narrative discussions of camp visits made by the four study observers, and the recommendations for YCC which were derived during the debriefing week with the total staff at the end of the summer.

MINORITY REPORT: NATIVE AMERICANS

by

Albert J. Jaramillo

This report was generated as part of the 1974 research effort. The main purpose here is to cover the topic of the Native American and to specify those factors in Native American youth which are relevant to the YCC program. The hope is that the staff members of the camps which have Native Americans - either in staff or enrollee positions - will be sensitive to and aware of the population with which they are having contact.

Factors such as differences in culture, in language, and in education are essential to understand as they are important to the population from which the YCC draws its participants.

The report is divided into three main parts. The first part discusses adolescent youth in general and gives some ideas for working with them. Also, it serves as a jumping-off point for the second part which discusses the Native American population. This section is divided into several areas of study. The final part of the report summarizes the first two parts and states their applicability to the YCC program so that the staff might consider these factors in terms of program development.

One of the main points of this report is to describe the differences among American Indians across the United States. But, if one recommendation was the most important it would be the recommendation that the Camp Director and the camp staff should get to know the Native American as an individual and determine what differences in culture, language, and education might exist. The easiest way naturally is to talk to the individual and find out what his expectations for the camp are and what differences might affect those expectations. For example, the individual may be very urbanized and very much attuned to the American life-style or the individual may be from the rural area on the reservation and neither culturally nor linguistically familiar with the camp or the social-interpersonal processes.

These two types are extremes, of course, and both need different approaches by the camp staff to help integrate the individual into the camp life. Thus, the real job lies in the staff and how each staff member will be aware of the important differences so that YCC can be a better experience for all the enrollees.

Two factors are important for the Youth Conservation Corps to consider when dealing with the Native Indian youth. The first is his background, culture and education. The second is his personal range of experiences and attitudes toward working in the YCC program.

Introduction

The 15-19 age range is one of the most complex periods in a person's life. At this period in development, the youth is maturing into a productive human being. The American Indian is no different in terms of biology. Rather, differences that do exist are due to external factors: the tribe, the social customs, the peer group, the family structure, the language and so on.

The material that follows was garnered from three sources: literature on Indian youth, conversations with people knowledgeable about Indian youth, and the conversations the University of Michigan observers had with the Indian youth already in YCC camps.

In searching through the literature for material, we looked for factors which might affect the individual adolescent -- his attitude toward and his experiences in the YCC program. This search led us to an analysis of the socio-cultural-linquistic factors and a historical perspective of the American Indian and his relations with the U.S. government.

From this review of literature, a list of "experts," or people aware of the factors affecting Indian youth, was developed. By having conversations with these experts, we felt that new resources or ideas could be developed concerning Indian youth. Secondly, we thought the experts might be able to offer direct assistance on the problems of youth as they may relate to the specific YCC camp experience. Past University of Michigan data was presented to the "experts" for their opinions or for ideas as to what topics should be focused on or what aspects of YCC should be developed to enhance the potential for positive experiences. Thirdly, the "experts" were invited to make suggestions concerning staff training, organization of camp activities, and staff involvement in enrollees activities.

A third source of information was the interviews conducted by the University of Michigan observers. These four observers visited twenty-five camps and developed a large amount of data. For all enrollees they gained material concerning camp life, staff-enrollee interaction, enrollee-enrollee interaction, camp organization, and camp living. By talking with the enrollees, personal information and attitudes toward YCC were discovered. Finally, the observers interviewed staff members regarding their personal aims and attitudes toward YCC, their perception of the camp organization, and their ideas to make YCC more effective and satisfactory as a summer experience.

From these data sources, the following two topics will be discussed: adolescents in general and the Indian people.

The first part covers the adolescent youth period and reflects some social science research so that the YCC staff will have some idea of what affects this growth period.

The second part discusses the Native American people into some detail.

This section is divided into several areas: the conflict of an industrial-technological society and the agrarian lifestyle, where the Native American population is located geographically, Native American youth and YCC, the diversity of cultures and languages, some important cultural factors, and some social factors that affect the understanding of the problems of the Native American people.

Working with Adolescents

While a formal standardized plan is not really necessary to develop children into useful, productive adults, some sort of "common-sense" organization in the family, schools, and society in general is noticeable and does turn a majority of adolescents into good, hardworking adults. As chancy as the social system works, the process still develops new ideas and new strategies. But one thing should be noted: the same combination of attitudes and practices which help most youth develop, actually blocks or negatively affects the social development of others. Basically, what this means is that while everyone grows up pretty much the same way, one person may not be exactly like every other person. Each may be very differently affected by standard practices.

As one example, older staff members were probably raised differently than the younger enrollees. Naturally, some things remained the same, but the environment and technology have changed man's circumstances enough to make a real difference. YCC staff should consider what type of gap can exist between staff and the enrollee, taking into account the environmental, generational, and cultural differences.

Since the traditional ways of raising adolescents produces some failures because of its embedded dysfunctionality, we cannot disregard the customs of the past; rather we must accentuate the positive aspects of the process and work within those processes to recognize some of the important factors that affect youth development and socialization. When dealing with an individual, we will not look to general rules but rather to the individual himself for an understanding of his background and his expectations.

Consequently, YCC staff should include each individual into the camp activities.

We learn early in life, by television, books or experience, that the world contains good guys and bad guys, agreeable people and disagreeable people, interesting friends and dull ones, and so on. We like to make sense of what others do, how they act, what they know, and this process becomes very simple. All a person has to work on is developing categories of the different types of people and what adjectives are most appropriate to them. For example, if a stranger helps without asking for thanks, then after some bewilderment, he is seen as a very nice person. Or if another driver runs a red light and nearly hits someone - he becomes a reckless or mindless driver. Thus, by referring to individual characteristics, we get quick and ready answers.

Indians are often subject to categorization by non-Indians. Usually, when first working with an Indian, the non-Indian may rely on stereotypes or his "ideas on how Indians should act" in order to work with that Indian.

For example, some people may assume that a particular person was born and raised in a teepee, is a good shot with a bow and arrow, and says "How" as a form of greeting.

Personal or individual (internal) traits and social (external) forces are two different ways to explain why people act the way they do, and the type of persons they are. By deciding whether or not a person acts because of his individual traits or because of social factors, we consciously decide on how we are going to work with that person. When we work with him, naturally we are going to interact. In this process of interaction, feedback plays an important role.

By and large, we all are affected by feedback we get from those who are important to us. We come to see ourselves as we think others see us, and we tend to live up to expectations which others have of us.

For example, a mirror can tell us if our face is clean or if our hair is parted straight, but it says nothing about the worth of our manners, deeds, talents, and hopes. To evaluate these things, we learn early to pick up cues from those around us. It is from these reflections of ourselves coming from other people, that our self-image emerges.

For a young person still groping to put together his self-image and define his place in life, the effect of feedback from others is especially critical. Doing what other people expect helps most youth become productive members of society. Treating a young person as if he has capabilities to be mature, independent, and useful can help him take on those qualities; treating him as if he were a born troublemaker can produce the very trouble that is expected.

Therefore, making predictions about people and how they should act is a very dangerous idea. For example, if we predict that a whole category of people are too ignorant to learn and then don't teach them anything, they will indeed grow up ignorant, and our original prediction will appear to be correct and it won't be questioned as to how rational the decision was. The term self-fulfilling prophecy is used to describe this type of prediction. Other examples are noticeable, if masses of depositors predict that banks are about to fail and all rush in at once to withdraw their money. The banks will fail.

In a similar way, if the staff expects problems from the Indian enrollees--or any other group of individuals--it is likely that any problem that does develop will be compounded and made more difficult by that expectation.

Technology, Family, Culture, and the Native American

During the past hundred years or so, our social system has undergone rapid change, triggered by something which was neither planned nor deliberately introduced -- the Industrial Revolution.

This produced problems largely because some parts of society change more readily than others. These days the economy is the fastest moving sector of society. The nuclear family also has undergone some changes. Until the Industrial Revolution, families were producing units. The family grew and canned its own food, built its own house, and sewed its own clothes. The more people there were under one roof, the better they could produce; consequently, grandparents, aunts, and uncles, and cousins (the extended family) was the self-sufficient unit. Young and old had certain responsibilities and with these family roles, there was much cohesion. In terms of education, parents had a near monopoly on the time of the children. "Like father, like son" was a reality; since the young had little exposure to diverse ideas, the generation gap was minimal. Since the work was mostly agrarian and at home, each individual saw the results of his own labor and the labor of others. Everyone in the household was dependent on everyone else for sustenance.

But the Industrial Revolution changed all that over large segments of the population. Today the change is noticeable everytime the new technology reaches the agrarian communities. The number of small farms is decreasing, the population is now concentrated in the urban areas. The population of the United States is now settled on a small percentage of the land. Large corporations are now the major landowners. But the greatest change has been in the family unit. It has now become a consuming unit.

With the building of factories, the family began to work at the factories. But child labor laws removed the young from the producing unit, and grandparents were too old to work in the factories. Since the children were now located in urban centers, schools became large institutions. The role of the mother continued but she became more in charge of the youths' after school activities rather than their educational progress. The role of the father was increased because in most cases, he became the sole producing agent of the family. But his work produced not items of necessity but money which could be exchanged for those commodities.

In many ways the Industrial Revolution is only now affecting the American Indian. The new technology is influencing the family structure, the value of the individual both to his family and to his society, and the educational processes of the young.

But the two cultures have been affecting each other for as long as the white man has been in the Western Hemisphere. The question that first comes to mind is "why is there still strong evidence of culture conflict between the White man and the Native Indian?"

The answer lies in several areas. These areas naturally overlap each other to some extent but basically, the conflict is due to differences in culture, language, and the past history of America's relations with the Native Indian population.

America's treatment of Native Indians has often been confusing and demanding from the perspective of the Indian. As an example, we will lightly touch on the political aspect of education among the Indians as a part of the confusion. History plays an enormous part in the dignity of the Native American; thus it is important to have a sense of America's past relations with Indians.

Early attempts at education failed to take into account the diverse cultures, history, and the language of the Indians; rather it was based on the culture of the teachers who were first missionaries, then later oriented to the Bureau of Indian Affairs. French Jesuits were first to introduce schooling to Indians, then Franciscans in the Southwest and Protestants in the East. These efforts were somewhat unsuccessful primarily because Indians resisted having their youths educated in the manner that would alienate them from their tribal customs (this factor is immensely important to the modern day Indian and a major determinent to any decision regarding youth programs).

As America as a nation emerged in 1776, the federal government began to treat tribes as sovereign nations. Between 1778 and 1871 (when Congress stopped treaty making) 389 treaties were made. As a result of these treaties, over 1,000,000,000 (one billion) acres of land were exchanged for promises of federal services in education, health, and in technical and agricultural learning.*

In order to keep the government's promises, President Monroe in 1819 asked Congress to appropriate funds to missionary groups (primarily Protestants) so that they might handle the education of the Indian. These monies allowed the missionaries to handle education among Indians almost exclusively until 1873 when the funding stopped from Congress. At this point the Bureau of Indian Affairs (BIA) which was formerly part of the War Department, became responsible for Indian education. In 1892, the transition was completed and federal aid was now spent on a set of federally-operated schools under the jurisdiction of the BIA.

Bureau of Indian Affairs schools were characterized by the same traits which motivated the early mission schools -- a zeal to "civilize," i.e., change Native Indian customs, language, religion and other factors which separated the Indians from other Americans. Native Indian school systems, such as the highly developed Cherokees, Creeks, Chickasaws and Senecas were closed by the federal government in the 1890's. Seventy years later, in 1960, the federal government made it possible for Indian tribes to once again direct the education of their children.

In 1924, Indians were finally recognized as citizens of the United States, this occurred 148 years after 1776 when the U.S. became a nation.

The Termination Policies of the 1950's had an effect on the Native Indians. By increasing the number of tribes who had become "self-sufficient," the government was able to cut back on the expenses of the BIA Education and Health Programs. Between 1953 and 1960, sixty-one tribes or groups were "terminated." Also during this period, BIA ended operation of federal schools in five states. In these states, Indians who were terminated lost eligibility for educational assistance.

---

*Many people, Indian and non-Indian argue persuasively that the promises have not been kept by the U.S. government. There is much evidence for this viewpoint. Some which will be discussed later as Cultural Factors.

Only in the 1960's has a concerted effort been made to accommodate the program to the needs of the Indian, and to take into account the diverse cultures and language of the Native Indian. Self-determination and economic development have been the major themes of the BIA. Also, Indians have become increasingly involved in the decision making areas of the Bureau of Indian Affairs.

This only focuses the need for staff to become more informed as to the government's relations with the tribe. Some of those relationships have created strongly negative feelings (particularly distrust) that definitely affect the Indian's expectations of the program and his willingness to participate. Consequently, since YCC staff deal with a particular group, the information needed should concern that specific group.

The Native American Population Today

American Indians live in every state in the Union and in the District of Columbia, with more than 50 percent of the Indian population located in five states: Oklahoma, Arizona, California, New Mexico, and North Carolina. The range of life styles is important: some are completely assimilated into middle or upper-middle class life; others adhere very closely to tribal traditions. In the Southwest, many Indians have relocated in urban areas, especially in California, where for example, the Indian population has doubled in the past decade. Some researchers have estimated that as many as 250,000 Indians live in cities whose populations are over 50,000. But despite the difficulties of existence experienced by Indians both on and off the reservation, the Indian birth rate is very high and makes for an increasing population. According to the U.S. Census (1970), there are 827,091 American Indians (approximately 50% more than in the 1960 census).

The number of Indians living in cities has grown from less than 10,000 in 1926 to over 30% of all Indians (over 250,000). This rapid growth is attributable to a quest for employment, education, and "excitement."

The largest concentration of these urban Indians is found in the Los Angeles area (approx. 25,000), with Minneapolis-St. Paul, San Francisco Bay area, Oklahoma City, Tulsa, Phoenix, and Chicago also having a significant number of individuals. This reflects the fact that a large proportion of these individuals were sent to the city by the Bureau of Indian Affairs to be trained for various occupations. For example, during World War II, Indians were actively encouraged to relocate and BIA maintained a program of employment assistance to achieve this goal. Currently, the emphasis is on self-support rather than relocation, but the BIA continues to maintain relocation centers or halfway houses in the areas of heaviest concentration to help with the transition from reservation life to urban life. Also, there is little evidence that relocation changes the socio-economic status of the Indian. In many cases, rural poverty and unemployment are exchanged for the worse urban atmosphere.

Indians in Los Angeles, like other minority groups, are concentrated in specific areas. The inner city and a small suburb, Bell Gardens, have the largest segment of the population. Both these areas are characterized by a good deal of transiency. The areas also are predominately working class, with 40% unskilled labor, 32% skilled labor, and 10% unemployed. A total of 101 tribes are represented in the Los Angeles area but the largest groups come from among the Navajo, Sioux, Cherokee, Creek, Pueblo, and Choctaw.

The major concerns of Indians in these urban areas are not only employment and housing difficulties but also fear of losing their tribal membership after being away from the reservation for a number of years.

Consequently, the culture of the young urban Indian may be very traditional in the home, but very urbanized in terms of his relations with his peers and his education. However, if the Indians live in a certain part of the town (as is the case in Los Angeles), then his peers may be Indian and therefore somewhat traditional and he himself may be following the tribal customs transplanted from the reservation to a meeting hall in the city.

Another important factor that affects a person's social perspective is the amount of Indian blood he may have. One survey notes that while the 1970 census states that there are 827,091 Indians in the population, other population analysts have estimated that up to ten million (10,000,000) people may have some Indian blood.

Naturally, this raises the question of who is and who isn't Indian, but before the problem is analyzed too deeply, the government's position has been that first, Indians are not only citizens of the United States, but also the states wherein they reside and therefore are fully entitled to all the privileges and prerogatives that go with such a status. Secondly, since Indians are generally included in the population base and the per capita income base of the state, the state should have accounted for the Indian population in assessing the need for various federal grants-in-aid. Thirdly, the state should realize that it can do things for its Indian population that in many cases, the federal government would be unable to do.

As to the definition of an Indian, there has been much conflict even among Indians and the difficulty is noticeable in government - BIA programs.

In 1970, the Bureau of Indian Affairs was asked by a House appropiations subcommittee (on Interior and related agencies) to reassess its relationship to off-reservation Indians who currently constitute 40% of the country's Indian population. The subcommittee recognized that BIA's primary responsibility was to reservation Indians, but the need for help in adjusting to urban living, in seeking of employment, and in utilizing the health and welfare facilities of the urban area created a vacuum which the Bureau of Indian Affairs was not filling. Therefore, the Bureau was asked to assist urban Indians in organizing and developing a new approach to his environment.

Other federal agencies have responded to these needs in a different way. While urban Indians were "recognized" since the 1960's, President Nixon asked the Office of Economic Opportunity (OEO) to help develop a pilot project to aid the needs of the urban Indian. Consequently, the Office of Economic Opportunity, the Department of Health, Education, and Welfare (DHEW), Housing and Urban Development (HUD), and the Department of Labor joined to create a Model Urban Indian Center Program. This program places Indian Centers in many cities to assist the Indian in finding employment, in creating youth activities, and in developing cultural heritage programs. Incidentally, these centers could be very helpful to the YCC program in terms of finding Indian youth and in developing work projects.

But the development of special services to urban Indians on the basis of their ethnic background poses a serious problem. The additional funds required (if currently 40% of U.S. Indians are not eligible for BIA services) would affect the amount of funding which would go to the reservation or other federally recognized Indians. If no additional funds or if little additional funds are allocated, then the federal reservation groups suspect that they would receive less service. Consequently, the identity of an individual or group of individuals has enormous political and social significance.

To answer the question "who is an Indian?" several factors should be considered.

The primary factor is that federal reservation oriented tribes have authority to determine their own members. However, the federal government itself determines the group's existence by legally recognizing it as a tribe. During the 1960's several groups of Indians were recognized by the government as Indians and thereby became eligible for Indian trust funds and services.

The federal status providing free education is limited in applicability to Indians of one-fourth or more Indian blood. Therefore, "bloodness" becomes a factor not for the individual Indian in determining his identity, but in determining his relationship to the government.

The identity of non-reservation or urban Indians is still in a state of flux. If they are enrolled members of a federally recognized tribe, but living away from the reservation, the answer is simple: they are Indian. But for those who cannot prove membership in a tribe, the problem becomes almost insolvable. For example, if they can trace their ancestry back to a federally recognized tribe, they may confirm their identity. But many persons cannot do this, especially on the East Coast, because their ancestors were never federally recognized or on a federal list of Indian tribes. If the Indian has lived in an urban area for one or more generations, he may have lost contact with his tribe, lost track of his ancestral line or relatives back on the reservation, or may not even know the name of the most recent Indian ancestor who held membership or was affiliated with the recognized tribe. Thus, many non-reservation rural or urban Indians would have difficulty documenting their identity for those agencies where such documentation is necessary.

The recommendation is that the individual be asked to identify himself and not be asked to prove his tribal affiliations.

Native Americans in YCC

One of the major problems of YCC is the recruitment of minority individuals into the YCC programs so that they can benefit from such an overwhelmingly positive experience that most youth tend to have with the summer job.

Consequently, one recommendation that should be made is that the Camp Director or local recruiter should be aware of the various Indian tribes, reservations, and urban areas where Indians can be found; not only because Indians gain from YCC in terms of employment and learning, but also because "meeting and knowing other people" was one of the most highly rated experiences by all the enrollees in response to the University of Michigan study.

Only if the Camp Director or recruiting agent is aware that a diversity of experiences adds to the positiveness of the YCC program, can he feel secure that he is getting minority enrollees not to fill some undefined quota, but rather to make the enrollees aware that different cultures and different peoples exist in the United States, and that they should be respected as individuals who are part of this society. The emphasis of this report is on the point that each person has something to give to the YCC program. Any variety in personalities, in cultures, in settings, adds to the personal experiences of the enrollees and of the camp staff during the summer experience.

For example, during the summer effort, the four Michigan observers consistently noted that field trips to Indian villages or reservations were considered an exciting part of their program. Several Environmental Education instructors pointed out how the Native American conceived of his environment as sacred and treated it with a deep respect. In fact, some EEI's used Indian terms and symbols as alternative ways of naming the earth, sky, and water. Also, plants were named not only in terms of their biologic genus, but also as to their use as herbs or the Indian term for that particular plant. In some cases, the Indian enrollees talked about their cultural beliefs or some of the stories that are passed from one generation to the next and some of the aspects of their native religion that affected their relationship with the earth. One camp emphasized the concept that the Native Americans were the first ecologists and when the enrollees were in a spike camp or in a field trip, the instruction centered on how certain acts were done in times past (lighting fires, hunting, utilizing the environment for basic necessities) and how technology has affected the relation of man to his environment, by involving more people and machinery on fulfilling those needs.

For example, a match to light a fire was made in a factory specializing in the production of flammable material. This factory first had to get the phosphorus, sulfur, and other materials; secondly, people had to be hired, trained, and paid in order to produce the matches to send to the distributor, who would then send them to stores or shops which cater to the consumer demand for the flammable material. No longer was fire a simple task of rubbing two sticks together; rather, a desire for convenience spawned the demand for a quick, easy way of igniting a stick so that a fire could be made. Along the same lines canned goods and TV dinners were discussed.

The loss of the buffalo and the loss of skills due to the loss of ancestral lands was also discussed in terms of current problems. Again an example: the loss of buffalos -- or the loss of the main source of food, shelter, and clothing for certain tribes of Indians -- is comparable to the dwindling supply of food, metals, and energy resources for the entire world. What happened to the Plains Indian due to the loss of the main resource which sustained his culture was not only the disorganization of his culture but also the gradual diminishment of his population.

Such concepts were conceivable for the enrollees and raised their awareness both of the historical perspective of man to his environment and the potentialities of mis-management or poor planning in a highly technologically oriented society.

Man's general attitude toward his environment was also one of the main factors that distinguished the white culture from the Indian culture. One example comes from attitudes or beliefs of early settlers about the Native Indian. During the 1800's, the Wild West drew the population of the East so that the West could be tamed. Riches were to be found, "boom" towns were built. America's manifest destiny was to expand West to the Pacific.

The Indian on the other hand had developed a harmony with his land, his ancestors were the first inhabitants and he considered himself part of the natural environment. He believed, as do modern day ecologists, that man was part of a balance with nature which was determined by some other force beyond his control but not beyond his immediate influence.

When the Europeans (English, Spanish, French) arrived, a new factor entered into the environment that had to be accounted for by these supernatural forces. Because of this association with the supernatural, the early explorers were treated differently by different tribes, most developed peaceful relationships with the early groups. But the fact that the Europeans came to settle, to create areas of their own caused problems among the Indians. Naturally, the use of the horse and gunpowder reduced the Indian population and the consequent loss of land and resources caused a large amount of disorganization in the Indian culture. For those who were in territories claimed by the European settlers (i.e., the Mississippi Basin), more confusion was added to the Indians' self-concept or self-esteem by the settler's demands that the Indian follow the European-oriented laws, customs, and language.

Thus, the contrasting cultures have been affecting each other since the time of first contact. What is important in this report and in a camp's program and planning is the Indian's perspective of this historical relationship. Much of this knowledge could be used to plan interesting programs in YCC camps. But the problem arises of how and where to find Indian groups who might want to be part of the program.

Reservation areas are usually areas from which the Bureau of Indian Affairs selects its enrollees for its own YCC camps. However, other YCC camps should be able to find Indian youth from the urban or non-reservation rural areas listed in Appendix D. Also, State Indian Commissioners or other individuals who are part of a state organization created to help the Indian can be notified so that the Indian youth of the state can have the maximum opportunity to apply for the program. As a possible aid in the recruitment and selection of Indian youth we have included some charts in Appendix D.

The Diversity of Language and Culture

The term American Indian or Native American is a loosely used term for groups of people whose habitation extends from Florida to Alaska. The languages they speak constitute varieties which are more diverse than in the whole of Europe. The variety of cultural patterns is also immense. This naturally affects any generalization to be made about the Native American. But as time increases and the American Indian becomes more aware of the dominant culture and to a certain extent follows the customs of the non-Indian culture, the variety of languages and the differences in cultures will decrease.

The number of distinct languages spoken by Indians in what is now the United States is difficult to determine because of the linguist's historical unfamiliarity with the Indian languages and the difficulty of defining and naming a language versus a dialect. One researcher in this area estimated 147 different and distinct languages. The number has decreased some what because some of the languages have become extinct due to the infrequency of usage as a result of high death rate of Indians and the relocation efforts of the U.S. government.

Currently, thirteen large and extensive language families are documented. They are more defined by the tribes of the speakers rather than their phonological similarities. These families are the Algonkian, Athabaskan, Caddoan, Eskimo, Hokan, Iroquoian, Keresan, Kiowa-Tanon, Muskogian, Penutian, Salish, Siouan, and Uto-Aztecan. There is very little research done in the Indian languages and no one is exactly sure how many individuals speak only one of the languages. Nor is there reliable information on the number of bilingual (either English or Spanish as the second language) individuals in the Indian population or information regarding non-speakers: Indians who do not speak their tribal language but speak only English.

Among the youth, English is used in all the schooling processes so that the Indian youth has some familiarity with the language. Due to the large amount of the tribal language acquisition in the home prior to his entrance in the school, English will typically be his second language. Also, language usage has an effect on the differences between urban Indian and the rural reservation Indian. In the urban area, the effect of media, the effect of advertising, the overwhelming use of the English language, forces the urban Indian youth to utilize that language to a greater extent than his rural (or reservation) counterpart. While the urban youth becomes proficient in the English language, he will probably decrease in his use of the tribal or native language. The opposite does not quite occur among reservation youth. In some cases, the reservation youth utilizes both languages but the context of usage is different. At school, English is used with teachers or other adults in the process, but at home or with peers, the native tongue may be most used. Consequently, certain affective or emotional responses will be tied to the use of a particular language and the Indian youth will respond to the context of the situation by the language he is using. For example, if English is used in school and the individual is uncomfortable and dislikes school, and when English is used in his presence (for example, when the YCC camp staff are giving instructions) then he may respond negatively to the instructions and won't listen actively to what is going on around him. This behavior might have many effects. For the youth, his emotional response may block his listening to the instructions. Hence, he doesn't know what the specific task is. When he seeks that information, the camp staff person (work leader) may assume that the individual doesn't care what is going on and is not interested in the work. The staff person might then categorize the individual as lazy; thus fitting one of the Indian stereotypes. While this may not be true in all cases, it remains a possibility.

Another factor important in language and communication, is the tone of the language. How something is said is more important than what is said. For example, many researchers have noted that in several Indian cultures, children are usually disciplined by the parents lowering their voice. American adults have a tendency to raise their voices to make sure that instructions or orders are understood by the child or youth. Consequently, when a loud voice or an aggravated tone is used in giving or repeating instructions, then the Indian may just stop listening and withdraw from the situation.

A third factor that is important is the perceived mood of the speaker. If the speaker is angry, frustrated, tense, or in any other way not normal as perceived by the Indian youth; then his words may not be listened to.

A fourth factor is the behavioral component of the communication. If the staff person "keeps his eye" on the Indian, if he points his finger at the individual, if he gestures erratically while speaking, or even if he repeats the instructions several times (i.e., nags) to the person; then the Indian youth may respond negatively to the situation, but not display his displeasure or bad feelings about the staff person. In some cultures, he may have been taught by his parents to suffer stoically as a sign of his maturity or ability to withstand rebuke.

As it is now obvious, language and culture are intermixed in a broad range of activities. Therefore, it becomes important (or crucial) in YCC camp settings to consider the cultural factors that may affect language, language use, and language behavior.

In terms of language acquisitions, the cultures display a variety of theories. The Mojave, for example, believe that the Indian child knows his language at birth; other cultures believe that it is acquired by exposure. Some culture groups theorize that there is a relationship between race and language and that Indian blood is a prerequisite for the learning of the tribal language. Hence, almost by implication, it is difficult if not impossible for foreigners to learn the Indian language.

This attitude serves to help explain the perceived differences between the cultures and allows the Indian group to maintain its ways secure in the knowledge that the white man or any other non-tribal Indian cannot comprehend the language or understand the culture. This attitude of perceived differences has some implications for contact between the different cultures and should be understood from both perspectives; thus it has implications for YCC.

Perhaps the most important fact to bear in mind when examining the cultural background of the American Indian is that Indians are not immigrants to this country. The root and home of their culture and lifestyle is in the western hemisphere. Please note that the term "Indian," "American," "Native," "Tribe," are not words which the Indians selected themselves. Columbus named them "Indians" because he was lost. "America" was named after an Italian map-maker: Amerigo Vespucci. The names of the tribes were stated by the individual Indians themselves, but the manner in which they were spelled was dependent on whether the first contact with the white man was with either a French, a British, or a Spanish explorer, who then spelled the names phonetically for his maps.

As a matter of fact, many Indian leaders dislike the word Indian. These individuals prefer to be noted by their tribal relations. One important argument is that to call a tribal representative an Indian is to call an Italian a European. While it is true, the point is that what is lost in the translation or in the renaming process, is a wealth of information concerning the individual and his cultural experiences. The person is reduced to an amorphous entity and the probability of misperceptions or misinterpretation is increased. Thus it is important to refer to Native Americans in YCC camps by their tribal affiliations.

Another important factor is that most Indians have fought bitterly and against great odds to keep intruders out of their sovereign lands. Their resistance to assimilation into the larger society or into American culture cannot be compared with that of others who have left the mainstream of their own cultures and freely chosen to live in a different one as is the case with European ethnic groups.

Living on a reservation, attending a boarding school, talking with parents and grandparents, all serve to make the Indian youth aware of his tribal and clan heritage and the historical relations his tribe have had with the "white" man. In most cases, the history has been dismal.* Extermination (genocide), expropiation of land and mineral wealth, relocation from ancestral lands to reservations, poor health conditions on the reservations, missionary assimilationist schooling, and the conflicting interests of the Bureau of Indian Affairs; all have served to create a strong distrust of the White man and his governmental policies. This history is passed on from one generation to the next and it will not be removed by one governmental program or by a group of sincere people -- be they White or Indian. Rather, it must be faced and taken into account when planning activities or programs that involve Indian youth. At this point, YCC has the potential to be helpful in accommodating itself to the different needs of the different American Indian youth, but it must first remove itself from the mentality that it knows best to help the Indian. Rather the BIA or any other agency must realize that its existence is predicated on the desire "to help the youth" and their needs must be made known so that the agency can be aware and therefore accommodate itself and its programs to the needs of Indian youth.

For example, several analyses of teachers and their attitudes toward Indian students have been made by various researchers. Generally they have found that teachers complained about the Indians' lack of interest, incentive or motivation to learn the various school topics in the curriculum. Researchers thought to look first at the self-concept of the Indian youth. The assumption was that the reservation experiences, poverty, assaults on the native language, and the threat of assimilation aided in creating a negative self-concept. This assumption proved to be somewhat off base. While those factors of poverty and assimilation do play a role in the Indian's behavior, another factor may be the general cultural trait of non-interference. This trait seems to be displayed when any form of prompting, pressuring, or coercion is used with an Indian youth. This pressuring, no matter how slightly perceived, may result in silent withdrawal whose outward signs are non-responsiveness, apparent indifference, laziness, or even flight from the confronting situation.

---

*Statistics regarding the health and education of Indians is often cited as evidence or failure by the federal government in keeping its treaties negotiated with the Indians.

Since YCC is dealing with Indian youth, other "cultural traits" are important. This knowledge about the cultural differences is helpful in developing an approach to dealing with Native American youth. Naturally, all these "generalizations" do not apply to each group of Indians but they do serve to give some insight into developing an approach the staff might use to create the planning and organization of the camp.

Each generalization will be discussed so that it can be understood in terms of the broader context of YCC and the cultural traits of the Native American.

Cultural Factors and Their Importance to YCC

When working with another person, some differences between oneself and that other person may be quite apparent. For example, skin color, hair type, and other physical features are the most noticeable. But after the obvious differences are taken in, we begin to search for the true identity or personality of the person. We try to gain a better understanding of how that person thinks and feels, what his attitudes are, and what his plans might be for the future. To get to know a person is the essence of our interest, so we ask questions about background, about family, about the general lifestyle of that person.

If that person is culturally different from ourselves, we are more intrigued as we may have heard particular "truisms" about that particular culture. For example, if we think of Italians, we may also associate spaghetti or pizzas with that person. We may also have a particular mind-picture or stereotype of that Italian or German or whatever other cultural group we might also think of in our minds.

So it is with Indians. While some may be seen in the "Wild West" image, others are more realistically portrayed due to some experience with Native Americans as people. This section of the report looks at several "cultural factors" and develops an approach to understanding these traits not as negative stereotypes but rather as differences and why they exist between the Indian and non-Indian cultures.

Their importance to YCC is that they should be considered when planning is being done for the activities of the camp. Also, in terms of the EE program, the extent and meaning of cultural differences could be discussed.

Indian people tend to differ from the dominant culture in that they are less conscious of or compulsive about time. Stated differently, the clock is not one of the most important parts used in considering their daily activities. This aspect is very understandable, the clock was invented and introduced in Europe and time as segments of a day was not part of the early Indian's lifestyle. As a matter of fact, in any agrarian or farming culture, time is measured in days and seasons. The day has three natural dividers, sunrise, noon, and sunset. The need for segmenting the day into hours or minutes is minimal. Currently, it is unimportant since most Indians still live on reservations where the major tasks are agrarian-oriented; therefore, the necessity of clocks or minutes, is minimal. Urban Indians, on the other hand, may have a lifestyle oriented to time since the media, public transportation, and businesses work by or have their own "business hours" and utilize the day in terms of hours and minutes.

The point is not that Indians do not have biological clocks or that time as an entity is not important. Rather, what is important to the Indian is that the task at hand will be completed with a different framework of time. The task will not be done in "ten minutes" but rather the task will be completed "soon" or "in a little while."

A second cultural difference is in the number and closeness of interpersonal relationships. While American society has a tendency to consider the immediate family members the nuclear family, many Indian culture groups consider the extended family as the most basic part of its culture, or its "nuclear family."

The main reason is again the agrarian orientation of the family. As stated earlier in this report, in a farming community, each member of the family plays a significant and worthwhile role in the structure of the family. Grandparents take care of the very young while the parents and the other children work to supply the needs of the family. Also, education both of customs and of skills is centered in the home. Since the community is dependent on each other for necessities not immediately available, inter-family relationships also become very close.

Again the emphasis is not on the concept that the non-Indian is unable to develop as close a relationship as an Indian is able to. Rather the difference lies in the concept that an Indian forms many close and dependent relationships not only with his extended family members but also with his peers and the adults in the community. For example, the popular concept of Indian blood-brothers might be recalled from the past. To have a "blood brother" meant just that: a very close and a very special relationship between two individuals who were not particularly related to each other.

Another difference is that the Indian culture stresses cooperation rather than competition. This is importantant to consider because even though YCC stresses cooperation, there is a built in component of competition: one work group "works" better than another group, one YCC camp wants to be better than the closest camp or it wants to be the "best YCC camp in the nation." As with any competition, performance standards must be developed. Hence, a "cost-benefit" analysis is made, or tests and scores are given, or some criterion is developed and applied to the situation.

While such things may be viewed as "good" or "bad" by certain people, the point is simply that competition causes "winners" and it causes "losers," neither of which are part of some Indian cultures. This result occurs for several reasons. The first is one already stated: the agrarian lifestyle. Since this lifestyle creates inter-family dependency, each person has his place and is valued in that area to supplement the needs of the community. Therefore, there are no better nor worse groups of people.

In terms of individual behavior, several cultural groups develop a sense of cooperation to the point that value is placed on the minimizing of individual differences. Thus, when working in a group, all members will begin and end together when the task itself is completed. For example, one researcher noticed that when a group of Zuni school children were sent to the chalkboard to solve a set of problems, all the children began the task together and remained facing the chalkboard until the last person had finished solving his math problem. Then they all returned to their seats together.

This type of group behavior is one type of evidence of what researchers refer to as a "fear of shaming" behaviors. This "fear of shaming" is basically the cultural orientation to reduce the "loss of face" or the amount of "social disgrace" that a person may have because of his individuality. Stated differently, some Indian groups do not like to stigmatize or label an Indian as different from themselves because of his origins or his behavior. For example, if a person was born illegitimately, he is still accepted. If he is an alcoholic, he is still accepted in the family and the tribe. At the other end of the scale, high achievers or leaders of the tribe, downplay their importance and stress their equality with every other member of the tribe. This strong sense of equality is also stressed in other areas. One example, land is often not divided up into individual lots but rather is owned collectively by all the members of the extended family or clan.

Such equality causes strong group identity and cohesion among its members and this group identity (rather than an individual identity) is stressed in the upbringing of the children. This group identity then conflicts in a situation when individual identity is highly valued as in a competitive situation.

What this means to YCC is difficult to determine because the camps as a whole deal with different tribes of American Indians. Its main importance is that such a trait exists among different cultural groups and that the staff persons should be aware of this influence when Indians are part of the enrollee group. For example, the Indian enrollees may prefer to be separate from the non-Indian enrollees and such togetherness is based on several factors of which group identity may be one. The job of the staff then is to be sensitive enough to be aware of which factors (age, sex, culture)play the most important part in developing the "group identity,"

Finally, another difference between the two cultures is in the area of religion and the related attitude toward technology.

The dominant or "white" culture's religion is monotheistic based on the concept of one omnipresent, omnipotent, and omniscient God. The Christian religion is evidenced in our Declaration of Independence, The Constitution, the Presidential Oath of Office and all the other oaths of high government officials and is present even on the money we use in our daily transactions. This high visibility of the Christian religion deemphasizes the presence of other religions and consequently little attention is given those "different" religions.

The American Indian does not have one religion, rather the different tribes or cultures have different religions, different religious practices, and different approaches toward explaining the natural phenomena. The concept of a "religion" itself, as many historians have noted, is an attempt to explain the "unexplainable": an attempt to find a cause or a rationale that would explain how certain aspects or phenomena of nature came to be.

Naturally, we can assume a variety of reasons for the existence of natural phenomena as long as the "scientific" approach is not used. For example, before rain was looked at by scientists in terms of the water cycle of evaporation and condensation, it was considered the product of a "Rain God" or a result of his pleasure with the natives on the earth. Since the well-being of the community was based on the farming lifestyle, he was an important god. This "Rain God" was not the sole property of the American Indian, rather it was an acceptable explanation for many other culture groups around the world.

In terms of scientific knowledge, religion has very little influence other than the metaphysical explanation for a particular phenomena.

As the Industrial Revolution caused man to think in terms of cause and effect, he began to search for other explanations that were not dependent on the cultural reasons but rather on a "scientific approach" or an "experimental approach" to the phenomena of nature.

At this point, science became technology and the modern man began to think that technology held the key to the mysteries of the past. In Europe this approach caused Darwinism - where man did not evolve from an act of God, but rather developed biologically from a long chain of occurrences. It also had an effect on farming - the new machinery allowed greater expanses of land to be farmed in a particular period of time thus allowing for greater efficiency.

In terms of a person's attitude toward the future, technology has placed the future within the grasp of the individual. For example, the farmer still relies on rain and his soil but irrigation, fertilizers, farm machinery have all changed the farmer into a businessman. In terms of medicine, technology and science have created new machines that prolong life, that take over the bodily processes, that can analyze the organic functions, and sustain or prolong the life of the individual. The term or concept of "death" is now beyond the realm of fate or God, but rather in the realm of technology and the patients ability to pay for the technology.

Thus, in terms of cultural differences between the American Indian and the non-Indian, the experience of living in a technological world is the foundation upon which most cultural differences can be based.

The problems that are in both cultures stem from the type of culture they are and the attitudes of the individuals toward that culture.

The modern American culture is based on its industry and a lifestyle that utilizes the benefits of technology. This lifestyle changes man's attitude in that the present and the future are perceived as under man's control since his scientific approach is all that is needed.

Most of the Indian cultures are based on an agrarian lifestyle which affects man's attitude towards time, the extent of his personal relationships, and his perception of natural phenomena which cause him to seek a metaphysical cause and effect relationship rather than a scientific explanation.

This report does not want to say that one culture is better than another, nor does it want to state that one group should have the upper hand in determining what is best for the other culture.

Rather what this report does wish to emphasize is that there are a wide variety of Indian cultures, that there are several languages used, that most Indians live in rural, agrarian communities, and that there are some Indians in urban areas.

Finally, this report recommends that if YCC staff people are willing to be flexible and understanding not only of their own cultural roots and beliefs but also of the culture of the Indian enrollee, then both persons can work together to make the YCC camp experience positive and rewarding.

Social Research and the Difficulty of Interpretation

As with any social group here in America, the Native American population has been studied anthropologically, sociologically, psychologically, economically and so on to determine what it is, how it works, what it means, and so forth. Two things then seem important when considering data that are the result of such social science. The first point is that Native Americans have generally not been directing or analyzing the research efforts, and secondly, even if Native Americans did participate, the tools or instruments that may have been used in the research were not designed with the Indian culture primarily in mind. The tools (questionnaires, rating scales, observational scales) were developed by someone else for a particular experimental paradigm. If the tools are used for research concerning Native Americans, then they were, if at all, changed or adapted to new norms thus affecting their validity as scientific instruments and correspondingly affecting any conclusions made about the Native American culture.

The bias, then, is in the scientific (Western) approach, which depends on a technical scientific methodology and reasoning for the explanation of something formerly supernaturally or metaphysically caused. This bias then interferes with any interpretation or any practical application to further an understanding of the Native American population.

One example of the confusion that can exist about such a "fact" is the concept of social disorganization and its interpretation in relation to the Native American peoples. Several factors in the Indian population point to the "disintegration" of the Indian culture: high alcohol and drug abuse, a high suicide rate (particularly among 15-19 year olds), low educational achievement, poor health, high unemployment, and high rate of crime. This social disorganization is found among the majority of Indian groups and therefore is "their" problem. Explanations of this "social disorganization," however, can be traced to only a few cultural traits. The significant explanations, however, begin with culturebound explanations and then are redefined in terms of environmentally caused explanations, and then finally analyzed as a combination of both.

Let's look at one example of "disorganization" and see how many "faces" it may have.

> The reason for alcoholism among Indians is that alcoholic beverages were unknown to Native Americans until Europeans introduced the process and the product. Europeans had already developed a social ritual to deal with the alcohol; Indians had not. Therefore, Europeans could resist drunkenness, because of the negative social sanctions, Indians, lacking the "proper" rituals and the negative sanctions could not resist the numbing state of drunkenness. It could be further pointed out that the unnatural state achieved by drinking is a positive experience, because the Indian religions stress the "trance" or "hypnotic" states of consciousness as particularly insightful experiences. Consequently, drinking to excess can become a positively reinforcing experience thus leading to a repeating of the experience.*

Such a "scientific" explanation sounds plausible enough, but its distinction and interpretation reveal that it is the fault of the culture to allow such alcoholism. Somehow one senses that "if only they had learned to deal with alcohol, then this problem would not exist."

Another "face" of the alcoholic problem is that it can be linked to environmental situations and not to the cultural component.

> The reason for alcoholism among Indians is that they are caught in the trap of their existence. If they look for a job, since they are usually poorly trained, they get low-paying jobs. Also, if they leave the reservation then they leave the family, live in an alien environment, still get a poor job and may have to deal with the employment or welfare people in a language in which they may not be proficient. This existence, then, creates low self-esteem and depression which combined with the usual low-income neighborhood in which the Indian may be resident, creates an environment conducive to the alcoholic lifestyle.*

---

*These statements were generated by the author of this report as examples of a particular social perspective.

Alcoholism, then, can be attributed to the environment in such a way as to make the Native American the "unknowing" victim. He is then seen as passive to the environment, not because he wants to be passive, but because he lacks the proper skills and means to actively involve himself in the process which would ordinarily lead to some success.

A third and final "face" of alcoholism, naturally is the middle ground (so to speak) of these two approaches to explaining the alcohol problem.

> The reason for alcoholism among Indians is because drinking behavior is an effective way of taking "time out." By drinking in groups, it becomes a pleasurable pastime and reduces awareness of the fact that an Indian's average life span is so short (around forty-two years). The reasons concern the high suicide, homocide and automobile accident rates. But for those who remain, the irrelevance of "white" education, the absence of jobs or the capital to create them, makes life a dull, meaningless experience.
>
> Actually, the Native American does not analyze current social characteristics when he is drinking; rather, he thinks of the injustices and wrongs that may have occurred in the historic past, or he may be thinking of his current state as a citizen of the U.S.A. But whether the reason is social or political, drinking is a behavior done actively by the Indian and at his own direction, due to the wide patterns of social interactions that encourage and condone this behavior.*

This third explanation then places the problem as a function both of the Indian and of the environment. The solution to the problem becomes even more elusive than if it were only culture or only environment. The example of "three faces" is not confined to alcoholism; it can also be ascribed to such problems as delinquent acts, automobile violations, and the use of peyote. Naturally, which approach is selected as the "truthful" one, has an effect on what implications might be generated for determining how best to work with Native Americans concerning a particular issue.

What can be stated or better, recommended, is that the YCC Camp Director, Project Manager or all staff (ideally) make a conscious effort to gather some social science data on the particular tribe or reservation that is part of the pool of YCC applicants and enrollees. Staff should try to get an idea of what the strengths and weaknesses of that tribal group are and focus in on those areas as ones of concern and planning. For example, alcohol usage is an important issue and may arise in camp, often however, the issue does not arise at all but it may be worthwhile for the staff to develop an approach to deal with the problem among enrollees. While it is definitely against the YCC rules, there may be some situational factors that may influence how the staff deal with the problem.

---

*This statement was generated by the author of this report as an example of a particular social perspective.

Consequently, staff should assess the situation and determine if rigid enforcement of the rules will have a detrimental affect on the camp life. This knowledge can be garnered by identifying and asking local people who have dealt with Native Americans in a similar situation.

As another resource, on a different scale, the BIA is excellent on publications concerning specific reservations or Indian urban areas. Statistics on health issues, economic issues, academic issues, and social issues can be garnered if one avails himself of the resources not only of the local reservation but also of the Washington office or regional offices across the country.

While these sources of information are helpful in working with Indians, they should be supplemented with some up-to-date knowledge about the different ideas concerning Native Americans in the political area. For example, the American Indian Movement or the Native American Youth Council is beginning to have political influence due to media exposure and to a concerted effort by these organizations to inform the Indian population of their existence. This influence may have an effect on the political attitudes of the YCC applicants and enrollees as the 15-19 age range contains the period in which a youth is beginning to search for and develop his own sense of identity, both social and political. Thus for a YCC staff person to be able to answer questions or even to ask them about such political or social organizations requires that "extra step" in developing an awareness of the social or political factors that are part of the reservation (or off-reservation) Indian life.

Summary of Recommendations

Working with Adolescents

General Rules. Society has developed some general attitudes and practices about the "proper" way of developing youth into adults. While the process works well for the majority of youth, the same combination of attitudes and practices may block or negatively affect the social development of others. What determines what practice may be helpful in a particular situation is the individual's frame of reference (his culture, knowledge, or past experiences) and his expectations (what might work). Practices which may work well for the development of White youth in this country may not work as well with Native American youth. Thus, YCC staff should become familiar with the practices of the Native American groups they are servicing such that these practices may be considered in the development of their program.

Feedback. In the process of interaction with others, we see ourselves as we think others see us and we therefore tend to live up to those expectations held by others. For a youth who is groping to establish his identity and self-image, feedback is expecially important. Treating a young person as if he has the capabilities to be mature, independent, and useful can help him take on those qualities. If YCC staff, however, make their expectations of an individual so high that failure might result, then the individual may feel he has failed and thus lose self-respect. So YCC staff should be able to realistically assess the talents of the individuals so that some success will result. For example, if the youth himself wishes to take on a task that might be difficult, the staff persons should consider that person's skills, his enthusiasm, and the possibilities of physical danger in order to help the individual gain some experience in something he may have never done before.

Prejudging. YCC staff should not categorize or stereotype persons from outside information in order to facilitate interaction. Rather, they should give the person a chance to show what he can do and what his feelings are. If he wants to put on an act, let him, but finding out why he acts that way may unmask some fears or feelings he may have. Staff can be sensitive enough to spot these as areas of concern.

Working with Indian Youth

The Camp Director and staff should get to know the Native American as an individual and determine what differences in culture, language, and education might exist. Important questions such as the following should be considered: How is this person (or group of persons) different from the rest of the enrollees? What are the bases for these differences? And, How can we work together to make the YCC summer experience the positive thing it is for other enrollees?

Technology, Family, Culture and the Native American

History. History plays an enormous part in the dignity of the Native American, thus, the YCC staff should have an awareness of America's past relations with Indians. Tribal histories are important because they denote cultural traits and perspectives of the Indian groups and naturally affect Indian relationships with non-tribal persons.

Alienation. Some adult Indians feel that any government program serves to alienate the youth from his family, culture, and customs. This resentment stems from the education system created for the Native American population and the historical problems it has generated.

Technology. The Indian family is still basically agrarian on the reservations. Therefore, certain attitudes toward work, time, and social roles are different from a non-agrarian culture. The importance of an extended family that produces some of its own commodities is substantially different than a family that is purely a consuming unit.

Native American Population

Numbers. The Indian peoples are in every state of the union, but 50% of the population is located in five states: Oklahoma, Arizona, California, New Mexico, and North Carolina. YCC staff can make a real effort to include such diverse peoples in their camp by becoming aware not only of the reservation Indians but also of the urban, non-reservation Indian youth in their area and actively work to include them as part of the camp.

Definition. Youths, in their application or when selected as enrollees should be able to identify themselves as Native Americans, rather than having staff determine who is or who is not Indian.

EEI. The myriad of Indian beliefs concerning nature can be used as a different perspective in studying the environment. A perceptive EEI can incorporate the names, uses, and social importance of Indian-oriented ecology. Also, the problems of resource allocation can be discussed in terms of an agrarian vs. technological society.

Diversity of Languages and Culture

Language. English might be the individual's "second language," thus staff should be aware of their use of unfamiliar words, or the English (versus Indian) names for particular items used in the YCC camp.

Emotion. The use of English may elicit a negative reaction due to the negative feelings generated by its use in boarding schools. This "emotional block" may prevent the individual from properly hearing the instructions, so patience is recommended.

Tone. How something is said can be more important than what is said. Consequently, a loud voice or aggravated tone is shut off and what was to be stated is lost because of the negative value given to shouting or aggressive tone.

Behavior. Behavior is also a clue as to what is being said. If the behavior itself is erratic or incomprehensible, so too might be the message. Often on a work site, some distance may be between the work leader and the worker. Perception of behavior then becomes important. It can be meaningful or not, depending on the message sender. Noisy machinery and other things can interfere in the process also. Thus staff should be aware of just what is and what isn't being communicated.

Naming. Indians take great pride in their tribal affiliations, thus using that term rather than Indian or Native American would make the understanding of each other a lot easier.

History. Native Americans have their own version of American history. First, they are not immigrants seeking a "new life." Secondly, history textbooks have often ignored the Indian perspective in analyzing American development. Therefore, many viewpoints are the result of talking to parents, grandparents, or other elders. YCC staff should become aware of these viewpoints and discuss them in terms of their own knowledge. Non-Indian enrollees would benefit from these discussions because of their Historical and social importance.

Cultural Factors

The modern American culture is based on a lifestyle that utilizes the benefits of technology. This lifestyle affects man's attitude so that he may believe that the present and the future are under his control and that a scientific-experimental approach will solve any new mystery.

Most of today's Indian cultures are based on an agrarian lifestyle which in turn affects the Indian's attitude towards time, his personal relationships, and his perception of natural phenomena.

Time. Since clocks are not used extensively in an agrarian lifestyle, Indians have a different framework for the passage of time. Since many YCC camps are structured around specific hours and minutes, Indians may have difficulty responding to the schedules as they make the transition from a non-clock dominated lifestyle to a clock-dominated lifestyle. Punctuality then may be perceived as a problem but it should diminish and staff should recognize that the task at hand will get completed.

Relationships. Coming from the agrarian lifestyle, the Indian has a greater need to establish and develop personal relationships with other Native Americans in the camp.

Natural Phenomena. Religion and culture are tied closely together in the Indian life. Most Indian religions are based on the tribe's history, customs, and economy. The religion is very important to the Indian's identity and affect his perception of his relationships with other Indians and the natural elements. He will seek a metaphysical reason or rationale for the natural phenomena. YCC, however, emphasizes not a religious but a scientific relationship between man and his environment. The recommendation then is that staff become aware of both viewpoints to show its past relevance and to enhance understanding of ecological issues.

Throughout this section of the report, the focus has been on the Native American and YCC staff and how they can work together to make the YCC program a stronger and more fulfilling experience. What is important to remember is not facts of population or possible culture traits, but rather that YCC staff can make a sincere effort when dealing with individuals during their formative years. What staff persons say and do will reflect their attitudes and ideas. The summer can be either a positive or a negative experience for all concerned. Either way it will be remembered by the enrollee.

For readers who would like to read more about Native Americans:

Cahn, Edger S. Our Brother's Keeper: The Indian in White America, New York: New Community Press.

Levine, Stuart and Laurie, Nancy O. (Eds.), The American Indian Today, Baltimore, Md.: Pequin Books, 1970.

Waddell, Jack O. and Watson, Michael (Eds.), The American Indian in Urban Society, Boston, Mass.: Little, Brown, and Co., 1971.

BLACKS AND THE YOUTH CONSERVATION CORPS

by

Wayne R. McCullough

The issues revolving around the involvement of minorities in society at large and YCC specifically, raises many concerns for some and few for others. Most realize the difficulty of becoming highly knowledgeable about the cultural modes of interaction and the world views of the many different minorities in a short time span. This problem is exacerbated when we are confronted with these issues in the intense living conditions of YCC. This section of the report is designed for those who would like to maximize participation and satisfaction of Blacks at both the staff and enrollee levels while facilitating "the building of lasting cultural bridges." We recognize that it is an impossible task to capture the breadth and depth of the Black experience in America and integrate it fully into YCC. However, we will address several major concerns which relate to the program goals and their implementation.

This section embodies ideas and recommendations which have been derived from the University of Michigan's 1974 YCC Cultural Observers and conversations with other academic and community people from different parts of the country. We hope that the presentation of such ideas will further the YCC staff understanding of and sensitivity to Black enrollees and staff in promoting the YCC legislative goal of "creating better understanding among members of different racial, social and economic backgrounds."

Introduction

In the Cultural Study carried out by the University of Michigan this year few serious problems were encountered in Black-white relations. Most camps visited showed free interchanges among the enrollees. However, this finding may be deceptive for two reasons. First, there was a numerical underrepresentation of Blacks and secondly, those Blacks who were in the program were probably not representive of the larger population of Black teenagers.

In terms of numbers the 1974 YCC had only 7 % Black enrollees whereas the expectation was that 13% of the total enrollees would have been Black. The Black adolescents who did participate this year may have constituted a biased or nonrepresentative sampling of all the U.S. population of Black 15-19 year olds. The bias appears to arise from the recruitment procedure. Reports from the observers show a strong trend of Black adolescents being approached by high school counselors or similar personnel to apply for the program. The bias arises in that those individuals who were approached were most frequently those who were academic successes and experienced no or few problems with white peers and instructors. Those who represented the lesser academic and social successes of the Black adolescent population were probably not even approached or had little information about the program.

The observers obtained other information which may be related to the numerical underrepresentation. Some Camp Directors stated that they lost a fair number of Black enrollees just before the camps opened. We can only speculate as to the reasons for these last minute refusals, but perhaps they were members of the Black adolescent population who felt they did not care to deal with the seemingly "all white YCC program." More research into the reasons is needed.

Given the program recruitment goals of YCC, we can expect that in future years the number of Blacks will increase to 13% of the total enrollees. More importantly, these teenagers will include Blacks with more varied interests and perspectives than those currently enrolled in the program. For this reason it is important to understand the perspectives of Black adolescents. Much of the remainder of this section describes what it means to be Black in America.

BEING BLACK IN AMERICA

There are a number of different vantage points that can be taken in describing the nature of the Black experience in America. Some have described this experience as eclipsed by despair, poverty, and discrimination while others have highlighted the possibilities for realizing the "American Dream." Some writers profess Black superiority while others White superiority. Regardless of the individual perspective, most seem to agree that one's socio-cultural background does indeed effect the quality of the "experience."

Blacks and Biculturalism

The separation of Blacks and Whites have promulgated the development and maintenance of two different cultural milieus in the United States. Although Blacks may have been reared in their own cultural milieu, the cultural modes of the larger society do not go unheeded. Most Blacks are bicultural. That is, Blacks not only learn and engage in their own specific cultural forms but also those of the larger White society.

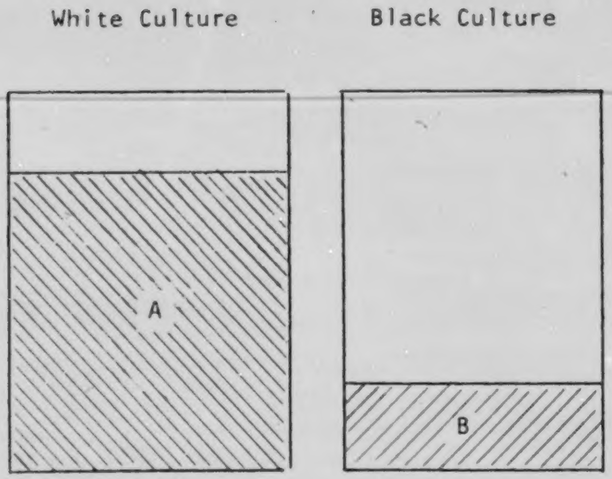
> The idea of biculturation helps explain how people learn and practice both mainstream culture and ethnic cultures at the same time. Much intra-group socialization is conditioned by ethnically distinct experience, ranging from linguistic and other expressive patterns through exclusive associations like social

> clubs and recreational establishments to the relatively few commercial products and mass media productions designed for ethnic markets. Yet at the same time, members of all subgroups are thoroughly enculturated in dominant culture patterns by mainstream institutions, including most of the content of the mass media, most products and advertising for mass marketing, the entire experience of public schooling, constant exposure to national fashions, holidays and heroes.
>
> [Valentine, 1971, p. 143]

Blacks and Whites alike may be in part bicultural, but it appears that Blacks share much more of the mainstream culture than do Whites of Black culture. The following schematic diagram depicts the notion.

Figure 1

Relative Awareness of Cross-Cultural Forms by Blacks and Whites



A That portion of White culture which Blacks share.
B That portion of Black culture which Whites share.

The different cultural forms that have evolved among Blacks appear to underline one important point in spite of learned biculturalism. It is apparent that Blacks maintain much closer ties with minority culture. These cultural ties therefore become an important factor in forming a Black's perspective of the White majority and many mainstream activities. For example, recreational activity preference is a function of one's culture. This was recently brought out by Irene Nelson in a USDA Forest Service General Technical Report. The report stated that, "It should be recognized simply that minority and majority recreation patterns are not alike" (p. 98). In a survey of recreational preferences Blacks placed more emphasis on certain recreational activities such as "walking, picnicking, driving for pleasure, playing outdoor games and sports, sightseeing and swimming" while "waterskiing, camping [emphasis supplied], hunting, and hiking on trails with packs were least popular" (p. 98).

The implications of differing recreational preferences and biculturalism may help us to understand a couple of things. First, in terms of recreational activities, Blacks prefer camping less than Whites. Accordingly, Black teenagers have had less exposure to camping than their White peers. Since YCC bears high resemblance to camp settings, Blacks would tend to like the program less on face value. Consequently, many may not apply to YCC because they have had little exposure to the camping experience. And for those who do participate, it may be a more novel experience than for Whites.

Secondly, we must realize that although most Black adolescents are bicultural that they have a specifice preference for their own cultural milieu. This is due to the fact that:

> ...mainstream Euro-American culture includes concepts, values, and judgments which categorize Blacks as worthy only of fear, hatred, or contempt because of their supposedly innate characteristics.
>
> [Valentine, 1971, p. 143]

Black teenagers have been capable to a large degree, of selective engagement in the different cultures. They attend school during the day and are enculturated with structural mainstream values and ideas while they may go home in the evenings to experience their Black culture. The home environment therefore acts as a buffer to total enculturation. In most cases, the intense living conditions of an eight or four week residential camp, where they are in a definite minority, do not allow for this kind of bicultural living and sharing. Therefore, they could not realistically be expected to submit themselves to such intense living conditions in which they might feel uncomfortable.

The above two points suggest that YCC should change, in part, the procedures for recruitment of Black adolescents. In addition, the structure of the program could be modified to accommodate the different adolescent needs of these youngsters. These factors can easily account for the fact that those Blacks who entered the program this year were well practiced in mainstream culture and felt comfortable with it. The underrepresentation of the 15-19 year old population also says that there should be a more vigorous recruitment effort to include those into the program who may be less comfortable with it. That is, we should realize that one particular recruitment style will not attract all parts of our culturally pluralistic society. The structure should change so that these individuals will not only be attracted to the program but also satisfied with it once they participate. These youngsters have just as much, if not more, to contribute to the program as do their White counterparts. To extend our understanding of how and why biculturalism exists and the way to maximize it in pursuing the programmatic goals of YCC, we shall discuss two other critical topics.

Black Consciousness and Identity

One of the largest factors which impinge upon an adolescent's development is the determination of a self-identity. The period of late adolescence is characterized by considerable flux. It occurs as the teenager grapples with ideas about the direction he shall take in life, and who he is not only in relation to family and peers but also to members of the larger society. Both Black and White adolescents alike go through similar processes.

Although most "experts" consulted in regard to this minority report felt there were no fundamental differences between White and Black adolescents, there was a critical distinction noted in the process of identity formation. While the search for identity may be similar for all adolescents, the Black adolescent also has to incorporate the notion of his blackness into the search. When he begins to grapple with the general notions of adolescent identity he must integrate how his blackness affects those life chances. For example, a Black teenager may consider the field of politics and one day run for senator or congressional representative. Ideally, this individual would never have to consider what racial or cultural milieu he comes from, only his qualifications. The young adult realizes, however, that there are segments of this society which object to his race and there limitations may arise. The search for identity among Black adolescents, therefore, is a realization of how the larger society may restrict the places he can go comfortably, things he can participate in and, even the modifications imposed upon his occupational preferences. This component of identity formation has some potentially sweeping implications for how these young adults may view a program such as YCC and how they will tend to interact with their peers.

The non-acceptance of blackness and Black people of America resulted in a social, political, and economic revolution in the late 1960's. This radical change promulgated shifts in the ways Blacks viewed themselves and the remainder of society. Cross (1970) initially outlined what this experience was and it was further tested by Hall, Cross, and Freedle (1972). Cross, et al. have outlined several steps which delineate certain stages of the process in developing a Black identity.

> Preencounter stage: In this stage, a person is programmed to view and think of the world as being nonblack, antiblack, or the opposite of Black. Behavior and basic attitudes toward self are determined by the "oppressor's" logic.
>
> Encounter stage: In this stage, some experience manages to slip by or even shatter the person's current feeling about himself and his interpretation of the condition of the Negro.
>
> Immersion stage: In this stage, everything of value must be relevant to blackness.
>
> Internalization stage: In this stage, the person focuses on things other than himself and his own ethnic or racial group.
>
> [Hall, Cross, and Freedle, 1972, pp. 159-160]

These different stages describe the conversion experience of Blacks during the period of radical change. The model designates the sequence of different stages which many of today's Black adults experienced.* All who experienced the conversion did not necessarily evolve to the fourth stage. If someone did not evolve past the third stage, he would tend to be ethnocentric in his view of the rest of society. Everything must be interpreted in terms of and relevant to blackness. He may be someone who actively engages in activities which seem to enhance his knowledge of blackness. An individual who evolved to the internalization stage would, on the other hand, realize that he must live and work in an inter-racial world. He no longer interprets everything in the ethnocentric fashion but still feels positive about his blackness. There is a tendency to engage in a range of activities and endeavors; even those which do not seem to directly promote the welfare of Black people.

---

*It should be noted that this particular analysis of the development of Black identity is most appropriate in considering the conversion experience of adults during the late '60's and early '70's. It was a period marked by extreme emotionalism and is presented here so that the reader may gain a clearer understanding of what the conversion experience has meant for Black adults.

The model is of interest because it may account for a Black staff member's sensitivity to identity issues. This sensitivity is derived from the experiences the individual went through in realizing his or her blackness. Thus, he or she is more capable of empathizing with the present youth and their identity conflicts.

The model is inadequate for explaining the total identity conflict which the Black adolescent experiences today. It may, however, help explain why some Black adolescents have difficulty accepting those ideas and people which do not come from his own Black background.

The period of Black adolescent identity formation today is not marked by the radical fervor of the late 1960's. Because blackness and Black people have gained wider acceptance in contemporary America, the need to have these concerns thrust upon us all is no longer as necessary. Today's Black adolescent may very well have experienced phases in his development of identity which parallel stages 3 and 4 of Cross' model, void of the intense emotionalism. For example, there may be individuals who refuse to engage in any activities which are not "Black." On the other hand, there may be Black adolescents who seek cultural exchanges between Blacks, Whites, Chicanos, etc.

Further conversations with Dr. Cross and others have highlighted several issues which have import for YCC. These adolescents, throughout their life cycle, have been constantly reminded of the fact that they are not of the same skin color as their White peers. This difference has been translated, by society, into the fact that they will be viewed and treated differently from their White counterparts. The effect of this condition has resulted in a push toward grouping from the external source (larger White society) and the internal source (inner recognition of the condition) such that Blacks are seen and treated in a homogeneous fashion. This has been instrumental in forming the collective or group identity. This orientation places not so much emphasis upon the individual as a distinct entity, but a melding of oneself with brethren of a similar condition. It is a "we" as opposed to an "I" orientation. The recognition of one another as "Brother" or "Sister" is an example of this orientation.

This orientation may be felt more strongly by some. What is assured, however, is that it will be most prevalent in a racially integrated setting. The need for affirmation of one's blackness is greatest when in a situation where it may possibly be denigrated. Expression of this collective identity may take on various forms such as speech, behavioral mannerisms, dress, and patterns of interaction. In YCC camps this is usually manifested in Blacks tending to "hang" with or interact with one another to a large degree. For example, in camps we have observed that there is a strong tendency to eat with one another, share common experiences, and engage in mutual activities.

The previous model for identity formation also gives us hints for some priorities and norms that may exist. The third stage of immersion denoted that everything must be relevant to blackness. For some, it may seem antithetical to their blackness that they should seek White friendships and act cooperatively with them. In addition, programs such as YCC may not be seen as furthering the cause of Black people. If the program has no utility for enhancing Black social, political, or economic outcomes it may be rejected.

The Work Orientation of Blacks

Perhaps one of the most important things which is extant in Black adolescents as a result of cultural experience is the unique orientation toward completing tasks. Suzanne Jaworski has written an interesting article entitled "The Evolution of a White's Black Consciousness" in which she discusses this unique process orientation.

> It has been much discussed how Western civilization has produced a linear, goal-directed man. This tendency, coupled with the Calvinist work ethic, produces people who are futuristic and achievement-oriented in the extreme.
> [Jaworski, 1972, p. 149]

This work (task) orientation, in many situations, is not conducive to carrying out the task for Black youngsters. The drive for efficiency, competence and responsibility tend to detract from the interpersonal process for achieving a goal. The work orientation often results in competitiveness which often earmarks mainstream culture. That is, the interpersonal dynamics of cooperative work are most important in goal achievement. It is easy to see that this is a natural product of the Black's collective identity or group orientation. Process, or how you get to a goal is more critical in the Black social milieu. It may be the case that in camps with extreme work orientations, those which are attempting to obtain excellent cost/benefit ratios, the adolescents will perceive themselves merely as cheap labor. The benefits of learning and social interaction have been diminished. The distinctions between themselves and mainstream society have become sharpened. The Black youngsters, who place more emphasis upon process, would therefore become most dissatisfied. Perhaps just as much work could be accomplished with some attention given to process.

Black Role Models

The "experts" have pointed to one other area which is critical for our understanding of how to minimize conflicts which adolescents may have in regard to their participation and satisfaction. The importance of appropriate role models cannot be overemphasized. Reports by observers also underscore this important factor.

Adolescents continually look for individuals with whom they can identify -- individuals who have traits, characteristics or skills which they themselves hope to have one day. These individuals are referred to as role models. For many Black adolescents, one of the necessary prerequisites or selection criteria is that the role model be of the same race. The shared culture of the Black enrollee and staff member is a common meeting ground which acts as a facilitator of communication. Our Black observers noted that many Black enrollees seemed to gravitate to them,in some cases to talk and others just to socialize. It even happened in a case where our White observer had a dark tan and was perceived by Black enrollees as being Black.

As we mentioned earlier in this section, most Blacks are bicultural. However, in the intense living conditions of the camp, where cultural pluralism isn't practiced, Black role models can help facilitate total participation and satisfaction enhancement of the enrollee. In an intense 4 or 8 week living and learning environment such as the YCC camp, the Black enrollee may easily be forced to disassociate himself from the experience due to the lack of appropriate role models.

For example, the Black enrollee arriving at a new camp quickly becomes aware that he is in a minority. Most of his peers are White as are most staff members. Regardless of whether he comes from an almost White or Black environment the facts are clear. White middle class norms and routines permeate the setting. His notions of how things are operating vis-a-vis his previous experience and background are seemingly negated. In the absence of sufficient peers of similar backgrounds with whom he can converse and compare the social situation, a form of cultural shock is likely to occur. That is, they may show signs of withdrawal and difficulty in dealing with the perceived conditions of the camp. The staff to whom he is expected to relate those problems are insensitive to his particular culture. Although he may have grown up bicultural, lived and learned both, his affective responses are based in the "Black culture." This adolescent and others like him, need the appropriate individuals with whom to discuss their concerns. And, for those individuals who may not have experience with the initial cultural shock there may exist the problems of integrating the learnings of the YCC camp into the previous experience and future orientation. This may result in the disassociation or "loner" attitude which detracts from the level of participation, satisfaction, and integration into total camp milieu. Again, if an appropriate role model were present, the Black adolescent could more easily discern that the jobs, experience, and learning of the camp environment may indeed be relevant to his future orientation because Blacks are visible in those roles.

We mentioned earlier that most Black adolescents are bicultural, and may not see the utility of YCC. An appropriate role model can help facilitate communication among Black and White youth via biculturalism due to his or her understanding of the dynamics. For those youth who may not understand the use of knowledge and skills which can be learned, the Black staffer can facilitate the acquisition of these and demonstrate the transfer to the home environment. In addition, the staffers can aid the remaining staff in understanding the dynamics and importance of process in any type of interaction. They may also be instrumental for implementation whenever possible.

Most important is their role in counseling. White counselors, through their lack of understanding of the cultural milieu of Blacks, may exacerbate the social conflict which the adolescent has come to him with. The Black staffer, on the other hand, is more cognizant of the issues and perspectives of these youth. Consequently, they may bring about a speedier and more efficient resolution of the problem.

The appropriate role model is probably the Black staff member who, by Cross' model, has internalized his blackness and can act in a fashion to facilitate this process in Black youth. This can be achieved by being sensitive to the press of American and Black identities upon youth. The staff member may also help the adolescent deal with both components in a constructive fashion because he too must deal with an environment which is both Black and White.

Stereotyping

One other phenomenon which is critical for understanding what helps shape the experience of being Black in America is stereotyping. It is important because it is an important element which molds an important perspective of society.

A common characteristic of all men is the ability and need to organize our physical and social worlds into meaningful categories of information. We do this in an effort to understand our environment and to make it predictable. For example, in organizing a part of the physical world we learn that wood has some general properties. It is usually hard, has a grain, can be sanded, finished, and nailed. Although we realize that there are many types of wood, which differ somewhat in their general properties, we tend to think of all wood as being pretty much the same.

This same idea of categorizing occurs when we think of the different types of people. Because there are so many individuals we class them into groups which have some meaning to us such as doctors, lawyers, rangers, congressmen, environmental experts, etc. Each group has characteristics which we can define and which generally hold true for them. Although members within each of these groups may share many general properties or attributes they usually are very different on other dimensions.

> Stereotype information is merely an exaggerated form of category utilization. We may have lazily made a cluster of assumptions about athletes tending to have good physiques, low foreheads, and shaky IQ's. When two of these attributes are present the category is easily entered and the remaining attributes are inferred. Metaphorical generalization is involved to the extent that we associate low brows with low intelligence because (we falsely reason) high brows imply greater brain capacity and therefore greater intelligence. This is similar to the kind of inference involved when a person who has coarse skin or who uses coarse language is considered to be an insensitive (i.e., coarse) person.
>
> [Jones and Gerard, 1967, p. 261]

The notion of classifying members of America's racial/ethnic minorities works in the same fashion. Because members of these minorities share common characteristics such as language, culture, and skin color we classify them in a similar fashion. These mechanisms demonstrate how we are able to deal with the many different people and things around us. These mechanisms are not by design necessarily bad. They may, however, present problems when whites interact with members of minority groups.

The obvious problem which prevents full integration of Blacks into the American socio-economic system and YCC is that of discrimination in both overt and subtle forms. We may simply ask the question of why this is the case. Goffman (1963) gives this capsule summary:

> Society establishes the means of categorizing persons and the complement of attributes felt to be ordinary and natural for members of each of these categories of persons likely to be encountered there. The routines of social intercourse in established settings allow us to deal with anticipated others without special attention or thought. When a stranger comes into our presence, then, first appearances are likely to enable us to anticipate his category and attributes, his 'social identity'....
>
> [Goffman, 1963, p. 2; emphasis supplied]

But what becomes of the individual who possesses physical attributes society dictates as being soiled? Because of the notions we carry around with us, prior to the interaction, "He is thus reduced in our minds from a whole and usual person to a tainted, discounted one" (Goffman, 1963, p. 3). The author further asserts, "Such an attribute is a stigma, especially when its discrediting effect is very extensive; sometimes it is also called a failing, a shortcoming, a handicap" (Goffman, 1963, p. 3). Furthermore, we naturally assume that a stigma casts some form of inhumanness upon the individuals. What naturally follows is the imputation of a wider range of imperfections which form the basis for discriminatory actions toward them.

What Goffman is essentially alluding to is the "halo" effect. That is, on the basis of one very strong highly (or lowly) rated trait other aspects of the individual are similarly highly (or lowly) rated. This effect is most prevalent when there is not sufficient other information to warrant a more reliable assessment. Consequently the attribution of various qualities to a person on the basis of his skin color is a widely used but often unconscious process. The most significant thing we should remember is, "color is neutral: it is the mind that gives it meaning" (Bastide, 1968, p. 34).

This stigmatization or attribution of negative characteristics to Blacks has often been resorted to due to lack of understanding of the cultural milieu. In America where there are White, Black, and other ethnic enclaves, the mainstream has resorted to stereotyping due to a lack of understanding. With some consideration the staff of YCC can help bridge the gap of ignorance. The assessment of an individual would no longer be predicated upon skin color but upon an appreciation of the cultural milieu from which he comes.

IMPLICATIONS FOR THE CAMP SETTING

Dynamics of Interaction

Many Camp Directors and other personnel may ask how the various ideas of biculturalism, stereotyping, Black consciousness, etc., may affect the kinds of interactions and interpersonal relationships which develop in camp. No comprehensive answer can be given to this complex question. We can, however, address a number of critical points which can enhance one's personal sensitivity and effectiveness in the camp and help create an environment which is conducive to a free and dynamic interchange.

Natural Groupings

One of the first things which many camp staff become aware of are the natural groupings which tend to occur among their Black enrollees. In many cases it appears that these youth begin gravitating toward their unknown brethren upon arrival at camp. They appear to maintain a fair amount of in-group interaction throughout their stay. This phenomenon occurs largely due to their generally similar cultural experiences. They realize, by their past experience, that they will probably be viewed and treated in a similar fashion in the predominantly White camp. It is only natural that those with the most in common would become friends, but not necessarily to the exclusion of others.

We should note that being Black for Black youth is most important when in an integrated setting. In an integrated setting Blacks are usually in a minority, and they have a need to demonstrate their blackness. It is important to do so because in the past White social pressures have sought the denigration of blackness. It was found in the camps this summer that these assertions typically took the form of hair braiding and the care of "naturals."

When Blacks are in an all Black environment, the demonstration of one's blackness is not as important. There are not the group pressures to behave in a Black fashion where the range of acceptable individual behaviors is expanded. In these settings an individual can be most free to express those behaviors which typify himself and not the group.

This grouping behavior is very essential for the youth in their initial encounter with YCC camp life. The comparison of feelings with others of a similar cultural background and orientation (i.e., Black identity or consciousness) is an important function of the group. The group may also serve, initially, as the secure cultural base for beginning to participate in the perhaps novel experience of YCC. Those who experience less of a discrepancy between what they expected or have experienced and the present setting would tend to integrate into the activities more quickly. It is a natural reaction to enter the novel with caution.

We want to emphasize the point that grouping is a natural and necessary phenomenon for the Black enrollees. Even so, we must to remember that the group is composed of heterogeneous or distinct individuals. Forcing such groups apart or making disparaging remarks about the groupings denote a lack of understanding and sensitivity for their particular needs. If these things are done, the camp atmosphere may be perceived as hostile -- a condition not conducive to expanding racial and cultural understanding.

The question may arise, "how will these natural groupings affect inter-racial interaction among enrollees and staff?" Probably the first gross indicator on which the staff will focus is the amount of interaction among Blacks and Whites in both work and recreation times. To increase the amount of interaction several things can be done. White staff and enrollees should be careful not to refer to Blacks as "them" or "those people;" this tends only to accentuate color and culture differences and hinder the mutual sharing of cultural ideas. Most importantly, the Black enrollees should feel free to express themselves via their cultural behaviors, speech, and ideas. When Black enrollees are shown that they are needed, wanted, and are of equal value as their White counterparts greater participation will be elicited.

Facilitating Cultural Appreciation and Learning

We have discussed the notion that Blacks are bicultural because of their contact with mainstream institutions, media, and activities while pursuing specific cultural forms. Whites on the other hand, depending upon their home environments, may not have had very much exposure to Black cultural forms. It therefore seems reasonable that whites should experience the largest gain in cultural appreciation and learned awareness through the interracial cooperative sharing in the camp setting. This does not preclude increased cultural learning on the part of Black enrollees. It is reasonable to assume that the biculturalism of Black youth will facilitate interaction and various interchanges inter-racially.

To help facilitate the acceptance of cultural forms other than the White mainstream in camp settings several things should be implemented. Food denoting the cultural perspective should be served. The enrollees may help in its preparation. The minority enrollees should have a meaningful place in decision making, where possible. Never should it become apparent that White concerns are arbitrarily used in lieu of other perspectives. And, if possible, concern should be shown for the Black perspective of process in achieving group goals (see section on Black consciousness and identity).

The intense living and learning setting of the YCC camps (notably 4 or 8 week residential camps) provide unique opportunities for sharing common and non-mutual experiences. Blacks and Whites alike are not afforded the opportunities to retreat into prejudiced enclaves which maintain the racial cleavages which detract from a true sense of brotherhood. Rather, YCC affords these youth the stark reality for the necessity of living and learning cooperatively in a mature fashion.

Recruitment

There is also a need to have an adequate number of Black enrollees in a camp setting. Like the traveler who goes abroad, the more there are like him, the more comfortable he feels. This is particularly important in promoting the programmatic goal of increasing cultural and racial understanding. Since most Blacks are bicultural they may merely mimic the cultural forms of their White peers when there are few or none like him. With sufficient others like himself in supportive roles, they may more freely express those cultural forms and ideas which promote the specific programmatic goal.

It has also been mentioned by some of our observers that it is essential to have not just Black males or females in a camp, but a near equal count. This is essential for normal adolescent development; it also helps reduce pressures in regions where sanctions are placed on inter-racial male-female interaction.

Perhaps one of the most formidable barriers to successfully integrating Blacks into the YCC program is getting them to apply and subsequently selected. Efforts at recruiting Blacks in 1973 yielded a population of Black enrollees which underrepresented by 50% the national population of Blacks (ages 15-19). The complexities of the task have been accentuated by statewide recruitment in 1974.

Although the present research budget did not allow for investigation of this issue in 1974, we noted in advance that recruitment was a critical issue for Blacks. During the camp selection procedure for the observer itineraries it became evident that statewide recruitment was failing. In fact, Blacks this year represented only 7 % of the enrollee population which is well short of the target of 13%. As a result of the preliminary statistics on the number of Black enrollees we instituted some questions into the camper and staff interview schedule which would hopefully yield important information.

To a large extent statewide recruitment has resulted in only those Blacks who were pretty much selected by high school officials or other similar personnel. This results in a biased sample of more or less hand picked Blacks. The remainder of the Black population has not had equal access to apply, be picked and participate. Their White counterparts on the other hand, have had broader access to advertisements in different periodicals. No comparable job of publication in widely read Black periodicals was done, thus extremely limiting the dissemination of information to Black youth.

In some cases the recruitment of Blacks has been attempted via school assemblies and similar school mediums. This traditional method of generating interest in programs for Black youngsters has not worked well. What is needed to bridge the cultural gap is a Black recruitment officer who is sensitive to the concerns of the youth and can assist in dispelling the notion that YCC is an "all White program." It is highly recommended that efforts be made to disseminate information about the program in popular Black periodicals such as Ebony, Jet, Black Scholar, Black World, Essence, etc. These same mediums addressing the Black youth will no doubt also spur interest among potential Black staff persons thus enabling a more active and fruitful recruitment drive for minority staff. Only by such an effort can we assure equal access to the necessary information both within and outside the Black community.

In addition to the above mentioned recommendations we should consider a community oriented approach to recruitment of Black youth. Traditional methods of recruitment have not fared well. However, other programs which have more contact with community based organizations result in a more direct approach and appeal thus to more applicants.

The above notes on recruitment can be of no avail if all who are connected with the program do not make a firm commitment to the recruitment procedures and the concept of equal access to the Youth Conservation Corps program.

For readers who would like to read more about Blacks:

Jaworski, Suzanne W., "The Evolution of a White's Black Consciousness," Youth and Society, December, 1972, pp. 131-153. (May be found in most college or university libraries.)

Citron, Abraham F., "The 'Rightness of Whiteness'," February, 1969. Michigan-Ohio Regional Educational Laboratory, 3750 Woodward Avenue, Detroit, Michigan 48201.

OBSERVER REPORTS AND RECOMMENDATIONS

In this section of the report we will include some of the narratives written by the four observers. Their observations and conclusions concerning these observations provide the basis for the recommendations we will make at the end of each of the separate sections. These particular narratives were written during the week we spent debriefing the observers at the conclusion of their summer's experience in August.

The process of the debriefing week proceeded generally along the following steps each day.

1. A topic area was chosen for discussion and a set of guidelines was developed for that area.

2. Each observer then gave observations/findings/comments about that topic area that related to the camps he or she had visited.

3. A general discussion then followed which attempted to integrate the various observations and reach tentative agreements of significant learnings.

4. The group then concluded their discussion of the topic area by listing, discussing, changing, and ultimately agreeing upon a set of specific recommendations concerning that topic area.

5. Finally, each observer agreed to write a brief paper in which (s)he would react to the guideline questions about the topic area. This was to be covered on the following day.

Each of the following three parts will include: (1) the questions we asked about a topic area in the discussion to prepare for the observers' narratives; (2) a narrative report from each of the observers; and (3) a set of recommendations regarding the topic area. A fourth and final section will include only those recommendations we make about additional topic areas. We will not include observer narrative reports with these final recommendations. They will stand alone as the summaries of our discussions in these additional areas.

Before beginning we need to make clear that the observer's reports are not complete summaries of their findings in these specific areas and do not necessarily include all of the generalizations and recommendations that they made during the debriefing week. The week was almost entirely spent in verbal reporting and sharing of observations and feelings derived from their experiences. The recommendations which follow each section are those which the group as a whole -- including the assistant project directors -- agreed upon as those which they could support. They may or may not be derived from the very brief written reports which precede them.

Topic Area: Recruitment

In the initial planning for the study, recruitment was not a topic that was to be inspected by the observers. They were, in fact, to assume that it had been done adequately and then to observe those who had come into the YCC program as a result of that effort. Observers were told only that in previous years Camp Directors had played a major role in camp recruiting but in 1974 the recruiting function had been placed in the hands of various groups who were to expand statewide the opportunity for many more young people to take advantage of the YCC experience. Thus, the observers were somewhat unprepared for the many comments they heard about recruiting from YCC staff members and enrollees during their visits. It became such an important part of their observations -- particularly as it affected minority groups -- that it also has become an important part of this report.

Debriefing Questions:

Statewide recruiting:

- area where enrollees are from: distance from camp
- what state it was
- how it was done and the differences
- feeling of Camp Director about statewide recruiting
- latitude of Camp Director to select campers
- how enrollees heard about program
- sources: media, counselors
- ethnic differences in sources
- urban/rural differences
- minority kids who did not come: knowledge about

Expectations of the enrollees:

- what they were told: information
- working conditions, living conditions, working with other people, differences in EE, work, recreation, personal needs

Minority staff:

- how many staff members
- was it adequate for the camp
- problems in recruiting staff
- location of the person in the staff
- how minority person interacted with the white staff
- interest of the Camp Director or Project Manager in the selection of the staff
- effort to get staff
- where staff was recruited from

Recruitment Report by Halford Fairchild, Observer in Southern area.

Area. In all seven-day residential camps, campers came from all areas of the state although many or most came from within 100 miles of the camp site. At the five-day residential camp, the campers were recruited primarily from the big city and its surrounding areas which facilitated the transporting of the kids to and from camp on the weekends.

Statewide. Where recruiting was done statewide, it was done very haphazardly or not at all. The school systems were usually notified of the program (such notification often sat on the superintendent's desk and never filtered down to the individual schools). In only three of the camps did there seem to be an attempt to get an adequate representation of minorities. Generally, the Camp Directors had negative feelings about statewide recruiting. This negative feeling stemmed from the fact that the recruiting was inadequate, especially in efforts to recruit minority applicants.

Enrollees heard about the program in a variety of ways. The direct sources of communication were most often at school: intercom system announcement to whole school by the principal or a counselor, applicants were hand-selected by the counselor or some other school official (teacher, principal). The indirect sources were: usually friends or friends of friends (who had been to camp the year before), adults who had heard about it and were spreading the word through the neighborhood (this was most true for Black applicants), seeing an ad in the newspaper, and reading about it in a magazine.

Both Black and White (and in a few cases, Chicano and Indian as well) enrollees were recruited by one of the above methods. My impression, however, is that Blacks heard about the program by more of the indirect methods than did Whites (newspaper, parent's friend, relative, etc.).

I didn't note any urban/rural differences in recruitment.

Regarding the claim by Camp Directors who said that they had minority-group applicants who were accepted but at the last minute decided not to come, I don't think that that claim is an accurate representation of what actually happened. I'll use one camp as an example. The Camp Director's "General Information Questionnaire" reported a total number of campers, including 2 Black males and 2 Black females. When I arrived in camp, the Camp Director said that he had a hard time getting Blacks, saying that they decided not to come at the last minute. He was apologetic about only ending up with four Blacks (which coincidentally, was what was reported on the General Information Questionnaire several months before). A check of the Enrollees' Questionnaires on the item "How did you find out about YCC" leads me to believe that in this case as well as others, there was some shifting of blame to the Blacks concerning low numbers of minority enrollments in camp.

Enrollee Expectations. Most of the campers didn't hold any firm expectations about the camp. A few thought it was a recreation camp and some left when they found out that they would have to work. Most knew what they were getting into or were open to whatever they would find.

At the one camp where an orientation booklet was sent to the campers before camp, camper satisfaction and adjustment to the camp were highest. This booklet listed all of the rules and regulations as well as the work projects that they would be working on.

Minority Staff. Most often camps would have an under-representation of minority staff members (with two exceptions). By this I mean no, or only one Black staff person. Camps with both boys and girls should also have a man and a woman Black staff person. At one camp the Assistant Director was Black. At two camps, the only Black staff member was female. Having only a Black female counselor leaves a need for a Black male with whom the Black boys can identify. At these camps, the boys grouped around me, pointing up the need for a Black male counselor.

Problems in recruiting minority staff stem from a lack of effort, and the fact that staff are often recruited from the local, all white surrounding areas. There was one exception where two Chicanos were hired but later decided not to come (one of them wanted more money).

Most often minority staff members were like any other, a counselor rather than in a top leadership position. At one camp, the only Black staffer (a female) was a group living counselor and interacted only with the five girls in the camp.

I didn't perceive any problems in Black/White staff interactions.

Two Camp Directors expressed a seemingly sincere amount of concern over not having Black staff. Another expressed satisfaction with having two Black staffers.

Staff were most often recruited from the neighboring high schools (science teachers, shop teachers, P.E. teachers, high school coaches, etc.); or, to a lesser extent, the neighboring colleges. All of the staff at one camp were college students from the university. All but one of the staff at another camp were recruited from out-of-state and all were (young) undergraduate students.

I must add here that by far the best counselors I saw were high school teachers and high school coaches. The best age range for counselors is between 25 and 40. The camps with staff with these two qualifications had by far the best camper/staff interactions (in terms of the amount and warmth of that interaction) and consequently had higher enrollee satisfaction.

Recruitment Report by Jacqueline Beal, Observer in Mid-Atlantic area.

Area and Statewide. The camps that I visited have to be divided into residential and non-residential groups.

The campers who were at the non-residential camps I visited all lived within the surrounding counties. However, at one camp, ten of the campers came from considerable distances. Generally, then, there was local recruitment.

In the residential camps, the campers came from as close as five miles to as far away as three hundred miles. In one camp, three campers came from three different states. Camp Directors in these residential camps felt that those heading up statewide recruiting needed to list minorities because they did not have any way of knowing if the applicants they were to choose from were minorities or not.

How enrollees heard about the program varied. They included having an uncle in the forest service, newspaper ads, friends of parents, school counselors, announcements over P.A. systems at school, and past enrollees. No one source seemed to stand out.

Ethnic differences in sources did not surface because the same sources that the majority cited were the same as those of the minority. Nor were there urban/rural differences.

Regarding minority enrollees who did not come, reasons were that they had no transportation, father was ill, one did not like it after she arrived, and one found a job. For the enrollees who had transportation problems, I think something could have been arranged, especially since the kids were coming from the inner-city to the suburbs (i.e., it wasn't that far). Even though I felt that what the Camp Directors told me was true, I didn't think they made a strong effort to get minority replacements for those who did not show up.

Enrollee Expectations. Expectations of the enrollees varied. Some knew because of former enrollees; others thought they would have more free time; and some thought they would be able to go home often. Others expected the work not to have been so hard. A few thought that the work was going to be harder than it was. There were campers who thought the other enrollees would be hard to get to know. At one camp, a group of enrollees were told that they all would be working together with a group leader whom they had previously been with in a local environmental program. Then there were those who thought they would learn more about the environment. Enrollees at one camp who were the first group to participate in a spike camp, did not know that they would have to clear ground (on a mountain) before pitching tents. Nor did they know they would have to build a latrine, cooking pit, or construct benches.

There were expectations of the camp having more recreation than work. Enrollees also expected, at a camp which was situated on a highway, to be in cabins in the park area. Another group of campers thought they would have more space in the tents they were living in. And the campers who had to go to a spike camp thought they would have bathing facilities.

Regarding personal needs, some enrollees felt they should have more time to be with themselves or with a particular person. One staff person commented that the enrollees should have had more time for washing their clothes.

Thus, campers expressed an extremely wide range of expectations regarding the camp experience. I believe that a better job could be done ahead of time during the recruitment effort to tell the boys and girls just what to expect from YCC camps.

Minority Staff. At each camp I visited, there was only one minority staff per camp with one exception. At this camp half of the staff people were minority group members.

None of the Camp Directors expressed problems with recruiting minority staff. I felt this was so because they had no concern for trying to get more.

With one exception, all of the camps which had only one minority staff person had them as group leaders, and not as top staff people.

All of the minority staff persons interacted with the white staff as though they all had a common job to do. They didn't express their concern for being the only minority staff person, but when I talked to them, most of them said they would have preferred to have had other minority staff.

One Camp Director had no input as to who the staff would be. The other Camp Directors tried to make an effort in getting staff from the past year who had been good workers, and who had good rapport with the enrollees. The staff who were not returnees were recruited because they were either friends, were school teachers, or had been suggested by someone else (e.g., Project Manager, Board of Education member, etc.).

Thus, I believe that a better job could be done recruiting minority staff members. There should be some way to let potential staff members know about this opportunity -- and it should be done statewide. In addition, when there are minority groups in camp, then there should always be more than one minority staff member present. Consideration should also be given to filling at least some of the top leadership jobs with minority members.

Recruitment Report by Delia Leggett, Observer in Southwest area.

Statewide. Three of the camps I visited participated in a statewide recruitment system; two camps drew campers from their local areas; and one accepted statewide applications but generally selected campers from a local region.

The state of New Mexico used statewide recruiting in which all applicants were put in a pool and randomly selected for a particular camp. One Project Manager in this state also made some local recruiting efforts by contacting high schools in his area. The campers did, in fact, originate from towns and cities all over the state, and there was good minority representation at this camp. They achieved this, however, (along with a second camp) by drawing heavily from alternate lists of potential enrollees which were provided.

Arizona also used statewide recruiting. A state employment agency provided each camp with computer-generated lists with an equal number of enrollees and alternates. In the camp I visited the alternate list was exhausted, and they were unable to get names of additional alternates at the time they were needed. Consequently, the Camp Director had to select a number of additional enrollees (about seven) from the area in which the camp was located; thus this local selection resulted in a disproportionate number of campers originating from one area of the state.

The two camps that recruited locally were five-day residential camps. They utilized the school districts in their area as a recruiting mechanism. In one area, fourteen school districts were contacted as potential sources of applicants, while in another service area groups in several surrounding counties were contacted.

The Camp Directors that I interviewed all expressed a desire to have some say about which campers would attend their camp. This was particularly a focus of the Camp Directors whose camp had participated in the statewide recruiting system. They complained about the extensive use of alternates. The Director of an old camp complained that the computer-selected kids were inferior to previous enrollees. He felt they showed lower quality of work, lower levels of motivation, lack of leadership ability, lack of courtesy and respect for each other, and dissatisfaction with the YCC program in general. These feelings may have stemmed from the fact that he had little say in enrollee selection.

In the three camps which recruited locally, the Camp Directors had maximum latitude to select the enrollees they desired. In one case I noted an influence of both political and personal-professional pressures to accept certain enrollees.

Generally, minority enrollees heard about the program through personal contacts with counselors (either self-initiated or in an appointed meeting) or friends. White enrollees tended to hear about the YCC program via all sources; counselors, advertising, friends, and school assembly.

In the New Mexico camps using a statewide recruiting system there appears to be a tendency for youth from the cities -- both minorities and whites -- to hear about the YCC program through advertising, i.e., the newspapers. Otherwise, there appear to be no other differences between urban and rural enrollees. It is noted, however, that the other camps were located near relatively large metropolitan centers and had few enrollees from rural areas.

It appeared that all the minority kids who did not show up at the camp were Black. There was one Indian girl who did not show. The Camp Director of one camp complained that the Black "no shows" didn't even have the courtesy to call him and inform him of their other plans.

Generally, the discrepancies I found between the Camp Director's reported number of minorities and actual number of minorities was due to misclassification of so-called minority enrollees.

Enrollee Expectations: Enrollee satisfaction appeared to be greatly influenced by the expectations they had about the YCC camp experience. These expectations were mediated by information they received prior to coming to camp or information they received the first day at camp about how the camp would be run. Notably absent in four of the six camps was specific information about the work conditions, the types of projects to be undertaken, the living conditions, and the rules. Almost all of the campers who expressed dissatisfaction to me about the program were unhappy with the camp structure and rules governing interpersonal relationships. Many of them said that had they actually known these rules ahead of time they wouldn't have come.

Minority Staff. Five of the six camps I visited had one or two minority staff members. Generally, this number was inadequate for the size of the camp and the number of minority enrollees. Only two camps reported difficulties recruiting minority staff members. At one camp a Spanish counselor had walked out during the second day of orientation without any explanation to the higher level staff. The other camp had a Black counselor who did not show up for camp, although he had told the Director only a week before the camp began that he was planning on attending.

Most of the minority staff I saw appeared to interact comfortably with the White staff, but were generally more reluctant to complain about sources of dissatisfaction or offer their ideas and suggestions as to how things should be run.

The Camp Directors in four of the camps were instrumental in selecting their staff, while the Project Managers were instrumental in the two other camps. Generally, the Camp Director and Project Manager sought high school teachers or college students majoring in an environmental or ecological related field. The staff tended to be recruited from the college at which the camp was located, since four of my six camps were located on college campuses. The lower-level staff, i.e., the counselors, tended to be forestry or natural resources majors. The upper-level staff tended to be bureau men or high school teachers.

Recruitment Report by Judith Kaplan, Observer in Southeast area.

Statewide. There are only two camps in one state I will discuss -- one is non-residential and the other is five-day residential. They recruit from specific counties around their camps. The Camp Director of the five-day residential camp goes and visits each of the schools and personally interviews all applicants. One "catch" is that each public school is allowed to submit two applications and each private school only one. The Camp Directors at both camps were very pleased to have this kind of control over their situations and I got no indication that they would have much difficulty filling their quotas. All enrollees were recruited through the schools, and I saw no differences between the way minorities and majorities were recruited. There were also no problems with no-shows at these two camps.

Enrollee Expectations. Expectations of enrollees at these two camps were also much clearer than some others I saw. At the non-residential camp they fully expected to put in an 8 - 4:30 workday and that is what the reality was. At the five-day residential camp, they were sent an elaborate set of materials before camp (besides having talked personally to the Camp Director before they were even accepted). These materials explained the living conditions, work responsibility, and the goals and methods of the EE program. This might be a good idea for all YCC camps.

Minority Staff. There was one Black crew leader at each of these camps. At the non-residential camp, it was a female teacher who had been recruited locally. At the five-day residential camp, their first Black crew leader had left shortly after camp opened because he had gotten a good job offer. They drafted a Black agency staff person, he was told on Friday to report there on Monday. Fortunately he worked out just great, competent and well-liked by all. Generally, staff recruiting is done locally and there have been few problems.

Statewide. Some generalizations regarding seven of the camps visited. Fifty percent of the kids came from areas close to the camp with the other fifty percent scattered throughout the state, but mainly from small towns or rural areas. There were some exceptions: one camp had five out-of-state enrollees, a second had one, and at a third all of the kids came from a different part of the state, because that was how the State Director of Education had set it up.

All had statewide recruiting and all but one deemed it a failure in one way or another. At the one that liked it, the Camp Director and Project Manager kept telling me how great it was and when I would point out that they'd also had a difficult time finding minority participants they said it's still better this way. I was told that in most states YCC forms were sent to the public schools and the further distribution was left to the discretion of principals and counselors for follow-up. Once applications were received by the state recruiter he would divide them up among the camps in his state -- allowing each Camp Director to select his own enrollees and alternates from amongst these applications. If the Camp Director ran out of potential applicants by kids telling him they couldn't come then he was allowed to go out and recruit on his own.

The enrollees heard about the program in a variety of ways. Generally, though, White applicants had read about it (or their parents had) and Black applicants had been drafted or specifically contacted by some adult. There seemed to be little or no information available on a widespread basis in urban areas but quite a bit in rural areas. At most camps, the Camp Director reported that there were other minorities who had been accepted but they had never shown up. While sometimes that may have been true (I know of one camp), other times I think it may have been a way of justifying inflated figures given to our project staff during the camp selection process.

Enrollee Expectations. The expectations of enrollees were varied and I was continually told by enrollees that they had been misinformed regarding money, living conditions, work and learning expectations, visits home, use of telephone, and freedom or lack of it. There were a lot of complaints about letters they had been sent and brochures they'd seen being misleading.

Minority Staff. The number of staff members in total in each camp seemed generally adequate, though most of them could have used more crew leaders so they could have smaller work crews. I was surprised at the variations of camp staff roles -- only two camps I visited had work supervisors. Some had no EEI, many had no group living specialists, only one had a secretary, and none had an Assistant Director.

There was never more than one Black staff member in a camp and some had none. One camp had Indian staff members. The only staff recruitment problems seemed to be in getting Black staff members. I was given the definite impression that they tried to get one token Black for their staffs. One camp had lowered their standards to get a Black and then he left during orientation week. One of my frustrations was that Camp Directors never really tried very hard to get minority staff but spent a lot of time talking about their efforts. In every case, I observed that minority staff persons got along well with others in the camp setting.

Recruitment Recommendations:

During our discussions with the observers about recruitment it became clear that each of them had returned with strong feelings regarding how both minority enrollees and minority staff persons had been recruited. Thus, they have made recommendations regarding minority recruitment. In addition, they made general recommendations about recruitment.

This will be the case in all areas of our discussion, as the main purpose of the study was to seek cultural/ethnic/racial differences if they could be observed. Even so, there were many other areas in which the observers returned with strong reactions, but with no significant findings concerning majority-minority relationships. Recommendations will also be offered in these cases.

Enrollee recruitment.

--Although we support the efforts to centralize the recruiting function and place it in the hands of statewide recruiters because of the continued expansion and growth of the YCC program, we recognize that in a very real way this has depersonalized the YCC recruiting effort. Camp Directors no longer have primary responsibility for recruiting enrollees. This being the case, we recommend the establishment or strengthening of any mechanisms which might support a continued personal link with potential enrollees in the YCC program. In the past, a major advantage of Camp Director recruiting has been that through this method potential enrollees gain a clearer picture of what to expect in the camp program. Camp Directors report that this has been weakened through statewide recruiting. We think this need is especially apparent as it may apply to increasing the number of minority enrollees to the targets set by the program.

Our observers report that minority young people arrive in camps with less knowledge of what to expect than White enrollees. This may be true particularly for those who come from inner-cities, who may in fact, have had less personal and family camping experience than White enrollees. Thus, our recommendation that the new statewide recruiting program develop ways of continuing the strengths of previous personalized face-to-face recruiting.

--National, state, and area packets of information about YCC should be developed. All recruiters and high school counselors should receive this information. State packets should be planned to make potential enrollees aware of the diversity in a particular program, with specific highlights about specific camps in the state.

--Each area or region should have a well trained minority person available year round to act as a resource person for both the statewide recruiters and high school counselors who are recruiting for the YCC program.

--In order to strengthen minority recruitment, we recommend that recruiters find ways of using minority enrollees and staff from previous years -- such as actually making trips to area high schools to act as recruiters.

--Minority publications directed at the minority populations should be used more extensively. Both adult and adolescent publications are available.

--Nationwide, a toll free information phone could be established and widely publicized to give direct information to potential enrollees.

--It was the impression of our observers that many criteria were used by state recruiters in the selection process. In addition to such things as state population centers, numbers of high school youth and numbers of minority youth, we recommend that they also collect information regarding socio-economic status. From our observations we conclude that having a diversity of socio-economic backgrounds in a camp may enhance the overall satisfaction level of enrollees in that camp.

--Since YCC represents the first job to many youth, the application form for some youth represents a difficult task. We recommend that the language in this form be simplified. We also doubt whether all the information is needed for camper selection. We recommend also that, if possible, interviews be arranged with potential enrollees so that direct information can be given to face-to-face relationships. Recruiters, therefore, would have to visit local high schools. This recommendation becomes stronger when considering minority youth applicants, who -- when considering previous years' data on YCC -- are found to possess lower writing skills than majority applicants.

Enrollee expectations.

--We found a considerable number of young people whose expectations about camp life were significantly different from what they actually experienced. We believe that better recruitment procedures can overcome these gaps of understanding. For example, slide presentations in youth assemblies with pictures of the location and typical program activities -- both work and EE -- seem to work very well.

--We found positive evaluations from youth who had received pre-camp booklets or brochures. They appeared to have a good understanding of both the content and process of summer activities. We recommend that all camps consider doing this next year. Information should include data about camp location, a map, clothing and equipment needs, descriptions of the variety of work tasks, activities in the Environmental Education program, and an explanation of each staff position and, if possible, the names of persons filling these positions.

--We find that, generally, young people have unrealistic expectations if they are asked to commit themselves to a YCC summer experience only after hearing about general and ideal principles about YCC. They do respond, we believe, to specific and realistic objectives.

Therefore, whenever possible in the recruiting process, we recommend that potential enrollees be told how the camp is run and what people do in that setting. We think this should be emphasized whether the method used is an interview, a speech, a booklet, or just a paper application form.

Staff recruitment.

--We consider previous experience with adolescents to be an important criterion for selecting YCC teaching and counseling staff. We find that high school teachers often seem to have the necessary skills and positive attitudes in this area.

--In a few cases we observed some disruption of camp activities resulting from staff family members who were neither enrollees nor themselves staff members. We would suggest that some care be exercised in those cases where staff members must have their families present.

--The person responsible for staff recruitment in each camp should be concerned about securing a range of skills on the staff. Where this is true and where enrollees have the opportunity to interact with many staff people, we find them expanding the range of their own skills more rapidly.

--In the camps we visited, female crew leaders appeared to enhance female participation in camp life and male acceptance of women in these work leadership roles. Thus, we recommend that women be given equal consideration for filling staff work leadership positions as they already have been for counseling and group living positions.

--Concerning women, we observed that in some cases, both Spanish surname and Indian youth had negative reactions and dislike for female crew leaders. We believe that these reactions may be due to cultural differences concerning the acceptance of women in leadership positions. We make this observation here only to indicate this as a potential problem in camps with those minorities.

--The YCC person in charge of staff selection should have a clear understanding of what the government's position is regarding the hiring of minority group staff members. The observers noticed that many Project Managers and Camp Directors felt confusion over the guidelines. Many conflicts can be avoided if good information is available.

--Since the recruitment of enrollees may be statewide, the area of potential applicants for staff positions should also be statewide. The observers noticed that the staff people tended to be selected from a small geographical area, while the enrollees were not. By recognizing the state as the recruitment area, not only can staff have a greater diversity of backgrounds and skills but also the minority applicant pool will be larger.

--Since both urban and rural areas of the state can be considered as part of the recruitment area, the person in charge of staff selection should look in those particular areas where particular skills are more likely to be found. For example, a larger number of qualified minority individuals may be in urban areas than in a rural area. Naturally, this means knowing how to look for the pool of applicants. Therefore, we recommend that the person in charge of staff selection, particularly if he is white, contact high schools or minority group organizations such as NAACP or Urban League for guidance.

Topic Area: Minority-Majority Relationships

Debriefing Questions:

Camper-camper relationships:

- how many and what kind of minorities were in the camp
- were the camp groupings well integrated -- e.g., working and living (eating, recreation, work crew)
- how were groups organized
    - by interests or cultural similarities
    - was there any friction between the groups
    - how was it expressed
    - was there reverse assimilation
- characteristics of minority enrollees in the camp

Camper-staff relationships:

- did staff treat enrollee minorities the same as enrollee majorities
- how would you characterize the relationship
- did staff feel pressured into having minority campers
- describe rapport between staff majority - enrollee minority, staff minority - enrollee majority, staff minority - enrollee minority
- cultural appreciation - did staff set a higher expectation for cross-cultural understanding among campers

Staff-staff relationships:

- would camps have an all White staff if it were not for staffing regulations
- were staff minority and staff majority getting along well
- role in camp, input into decisions, resident minority expert or just another staffer
- what were the jobs of the minority staff

Minority-Majority Relationships Report by Halford Fairchild, Observer in Southern area.

Camper-Camper Relations. It was the rule rather than the exception for the camps to have an underrepresentation of minorities in camp. There was one notable exception -- in this camp there were 26 Blacks out of 80 campers (with six of 13 staff also being Black).

The camp groupings I observed were very highly integrated. The work groups were often purposefully integrated by camp staff (one exception to this was where the campers were allowed to select their own work crew).

Without exception, the working crews were well integrated and campers got along very well together irrespective of ethnic background.

Living groups were also well integrated, in as much as living arrangements were often determined by the camp staff.

It is in the area of recreational groupings that ethnic differences began to emerge.

At one camp there were no ethnic groupings during recreational activities. At the other camps, I noticed that recreational groupings were formed by interest. For example, there would be an all White group playing folk music on guitars while there might be an all Black group engaged in a game of basketball. Some of these interests are undoubtedly culturally based. There would also be interracial groups where the activity was cross-cultural (e.g., a softball game, chess, volleyball, etc.).

Friendship groups tended to be within cultures rather than across cultures. Part of this is due to the fact that there were relatively few minorities in the camps and there weren't enough to go around, so to speak. While half of the White campers might interact a great deal with minorities, the other half would only have white campers from whom to choose friendship ties. There were more all White friendship groups than all Black groups.

At the camp where there was a relatively large number of Black campers (26), friendship groups tended not to cross ethnic lines.

Some of the Black friendship groups were due to the fact that the campers knew or were related to each other before coming to camp. Of all the camps I went to there was only one isolated case of racial friction. At this camp there was an altercation between a Black camper and a White camper. The altercation arose over a dispute about how loud the radio was to be played.

Camper-Staff Relations. I noted no differential treatment of the campers by White staff. White staff often had a better rapport with Black campers than they did with White campers. Black staff members had good rapport with most of the campers -- sometimes better with the white campers.

Many of the Camp Directors apologized to me about not having more minorities in the camp (with the exception of the staff with several minority members).

Staff-Staff Relations. Were it not for staffing regulations, staff composition is likely to be all White because Camp Directors choose their staff people from friendship, recreational, or working ties. Some Camp Directors, however, saw the need for minority staff people just because they had minority campers.

Minority and majority staff got along very well together. Any staff conflict was usually due to personality clashes rather than ethnic clashes.

There seemed to be no differences in jobs done by Black and White staff persons. However, where there was a problem with a minority camper, most Camp Directors had the foresight to use the minority staff for the resolution of the problem.

Minority-Majority Relationships Report by Jacqueline Beal, Observer in the Mid-Atlantic area.

Camper-Camper Relations. In four of my six camps, the camp groupings I observed were well integrated. Of the other two camps I visited, one had cultural groupings only during lunch times.

Groups in most of the camps I observed were organized by interests and did not break down by minority or majority groups. However, if minorities had wanted to group because of cultural interests, there were not enough of them in most camps to organize in this way.

Friction occurred at one camp. The Whites expressed this through making offensive comments to the Blacks and by eating lunch separately. The one White girl who ate with the Black campers, was ostracized by the Whites.

Camper-Staff Relations. At two camps, some of the staff treated the minorities differently than they did the majority enrollees. in one case, the Camp Director would make negative comments to one particular Black girl. At the second camp, the majority staff treated the minority enrollees differently than the majority enrollees. I say this because the White kids "needled" the minorities and the staff seemed to refuse to talk to the white kids regarding their behavior. These staff members probably felt pressured into having minorities. They seemed to prefer that there be no minorities in camp. However, I don't think the other camp staffs I visited felt this pressure as much as this one group.

Rapport between majority staff and minority enrollees varied at the camps. At one, the majority staff seemed to ignore the minority. In other words, the hostility that was directed at the minority enrollees by the White enrollees was ignored. In the other camps the majority staff did not treat minority kids differently. This was true except in the specific case of the camp where the Director and the work coordinator made unnecessary comments to a Black female enrollee.

The White staff at most of the camps, with the exception above, did not treat the majority differently than they did the minorities.

Minority staff did not treat the majority enrollees differently than they did the minority. Although at one camp, a Black male group leader, did treat the majority differently. He was not as friendly or as helpful to the majority as he was with the minority. This was apparent as seen by the other staff members, the other enrollees and the Camp Director.

I can't say I observed that the minorities who were at the camps I visited were significantly appreciated by the staff. There were, however, several staff persons I talked to who said they felt they should have had more minorities at the camp. This could have meant they did appreciate the minorities that they had. However, some of the White enrollees at some of the camps told me openly that they were glad to have had the experience of meeting Black enrollees.

Staff-Staff Relations. I do believe that there would have been complete White staffs in the camps I visited had it not been for the regulations. This seemed to be evidenced by most of the camps having only one minority staff person. Further, most of these Black staff were returnees. So it appeared that they felt comfortable in having only one and would not have made too much of an effort to seek others if these had not returned.

Majority and minority staff seemed to get along well, with the exception of one camp. In this camp, there was one Black staff member who didn't get along well with the White staff. He didn't try to hide it and therefore the Camp Director was going to ask him to leave. He also didn't get along with most of the enrollees, nor was he concerned about the work project he was in charge of. This may, in fact, have been a personality rather than a cultural problem. I cannot say for sure.

An another camp, the single Black staff person got along with the majority. I think this was the case because he didn't seem to "take up" for the Black kids, or more importantly, did not make it known to the Camp Director or other staff his feelings about the hostility of the White enrollees to the Blacks. Therefore, the majority staff seemed to get along with him.

At the residential camps I visited, there were only two minority staff. They were highly visible, always interacting with the enrollees, both Black and majority. The minority staff who were at the non-residential camps, with the exception of the Black male mentioned above, were highly visible in their interactions with the enrollees. For example, one intervened in a dispute between the enrollees and the Project Manager. He tried to get the enrollees to understand the position that the Project Manager was taking and convey to them that he understood why they felt as they did about the Project Manager.

Generally then, I saw minority-majority problems in only one camp I visited. This one seemed to be the exception, rather than the rule. In all other cases both staff and enrollees, whatever their cultural backgrounds, seemed to get along with each other well.

Minority-Majority Relationships Report by Delia Leggett, Observer in Southwest area.

Camper-Camper Relations. In the camps I visited the percentage of minority enrollees ranged from 13% to 45% of the total enrollment.

Behaviorally, camp groupings were well integrated at five out of the six camps. All camps had integrated work crews. Only two of the camps had purposely integrated their sleeping arrangements by race. Integration occurred in the unstructured activities (e.g., recreation and free time) in four out of six camps.

The groups at camps were organized by interest at four out of six camps. At one camp, the enrollees grouped by race, whereas at another they tended to group by social-economic class to some extent.

Symptoms of Bad Grouping. At one of the camps I observed that when an unwanted minority kid would join Whites, say, at a table during a meal or on a work crew (if the kid happened to be reassigned) there would be non-verbal discomfort expressed in people's glances at one another. I also noticed silence or an awkward pause in conversation, or possibly barely audible sighs. At a more aggressive level a White enrollee might make some disparaging remark about the enrollee to others and within earshot of the minority kid. Often silence might prevail in the group for a while after this, especially if another person objected. At this same camp, I also saw some minority kids (Chicano and Indian boys) talk disparagingly about White enrollees on a work project. But their remarks were made privately to each other and myself as we worked separated from the main group.

At another camp signs of bad groupings manifested themselves as inattention to the unwanted person's remarks. But I only saw such ignoring of someone happen in the free time activities -- not in the work crews which I observed.

I observed reverse assimilation at all but one of the camps in different forms. At two of the camps, the whites adopted the Spanish kids' affectations; e.g., saying "man" or "bueno." They would also speak Spanish occasionally to each other. I observed this in these camps, so I am confident that the Whites were incorporating these behaviors into their repertoire. At two camps, I saw Whites pick up on Black language. At one camp, I heard some Chicanos doing this, but I am not sure whether this was behavior learned in the camp environment or acquired previously. I visited this particular camp in its fourth week and I observed some anti-Black prejudices in these Chicanos. So it is possible that these enrollees did not adopt certain expressions, like handslapping, in this camp with only one Black enrollee. There were other Blacks in another program in the same dorm at this camp. They may have already had such mannerisms before coming to camp.

Camper-Staff Relations. In half the camps, the White staff treated minority kids equally. In one camp minority kids were singled out for some special positive attention by the Camp Director and Project Manager. In two camps the minority kids were treated differently in a negative way from white enrollees.

At the camps where minorities were treated equally, the staff-camper relationships were normal - warm, friendly, positive, relaxed and unhampered. At the camp where staff members were especially nice to the four minority kids, the relationship was excellent. The kids also expressed their sincere appreciation both to me and to the staff person for the special favors they received.

Relationships in the two problem camps ranged from minority withdrawal to open hostility and resentment. At one camp some of the Spanish kids responded passively to a top staff person's over-friendliness to them which masked his suspicion and distrust of them. One boy spoke critically of several staff members in whom he perceived apprehension of him. This enrollee was among eight kids (in a camp of small enrollment) who were cited as potential troublemakers by this staff person in the second week of camp. The boy was eventually dismissed for drinking and possession of alcohol. The staff person also communicated his opinions and evaluations of these "troublemakers" to the other staff members and evidentally influenced their attitudes toward these kids. The troublemaker label certainly influenced the other staff members' perceptions of these kids and how the kids' behavior was interpreted.

At the second problem camp again there was prejudice toward minorities expressed on the part of a top staff person in the form of jokes, his avoidance of the Blacks and his insensitivity to the feelings of Chicanos and Indians. Another staff person manifested a lack of understanding of the Indian boy's distrust of Whites. This ignorance of the effects and impact of discrimination on a minority person also appeared in the attitudes of the staff person in the first problem camp.

Even the minority staff persons, who had a better perspective on the minority kids than the White staff, did not function as effectively as they could have to relieve the pressure and tension that developed in these two camps as a result of staff insensitivity to minority enrollees. Still, in a few situations they facilitated relations between minority enrollees and White staff or White enrollees.

I believe that the staff people generally felt pressured into having minority kids in camp. When a camp had a poor minority representation, the two key staff persons felt defensive about why this had happened. They would explain the cause of this underrepresentation usually as the fault of minorities who weren't interested in YCC or who failed to show up at a camp.

Rapport. The rapport between minority staff and minority enrollees or majority enrollees was excellent. The minority staff handled problems well (usually by discussions with the enrollee), had warm and open relationships with all enrollees and were well liked.

Rapport between majority staff and minority enrollees was poor to fair generally and excellent in a few cases. As stated before, White staff found it difficult to understand a minority enrollee's adverse reaction to discrimination and resulting fear or distrust of Whites. Such reluctance on the part of the minority camper to become involved with Whites freely was ridiculed in some instances. In the camps without problems in minority-majority relations, rapport was good to outstanding. In camps with problems, rapport was hindered by a lack of open communications. Tension existed. Staff were not sympathetic to minority needs, except in the case of minority staff members who expressed their concern to the kids. They tended, however, not to be as assertive to the white staff about defending minority kids with problems as they might have been.

Use of Cultural Input. Two of the six camps had included a program on ethnic groups. At one camp the Black staff person had interwoven ethnic history (Black, American Indian, and Spanish) into the EE program. He used special guest speakers and some movies. At another camp, one group counselor-crew leader had focused her kids on the topics of unity and integration at the beginning of the summer. Throughout the summer her crew discussed the value and contributions of each member. Then at the end of camp they discussed their own personal growth which had occurred as a result of the cultural mix in their crew. A very good program, I thought.

Staff-Staff Relations. I believe the camps would have had all White staffs if it had not been for staffing regulations. Only in one camp was a special effort made to recruit minority staff persons. The other camps made use of returning staff members or former YCC enrollees. Or they would select from the few minority persons who applied for jobs on their own.

At most camps minority and majority staff persons got along well. At one camp, however, the Camp Director tended to avoid a Black counselor, who perceived himself as a token. Also at this camp another White staff person was uncomfortable around this Black as well as all kids, particularly the minority kids. At a second camp one of the top staff people who had a domineering personality, took advantage of a Black staff person's calm and easy-going style. I noticed, however, that he tended to interfere with the duties of other staff persons, as well.

Minority staff persons generally did not have a large input in staff meetings. Nevertheless, minority staff persons were occasionally used to assist with problems with minority enrollees, but not exclusively. White staff also talked to campers about their problems, but they were not very sensitive to the minority perspective as a rule.

Of the eight minority staff persons I saw, most filled counselor or crew leader positions -- the lower level staff.

I had no opportunity to observe the prominence that minority problems played in staff meetings, since I only observed one formal meeting of all Whites and no minority problems were discussed.

Minority-Majority Relationships Report by Judith Kaplan, Observer in the Southeast area.

Only two of my seven camps had anywhere near what I thought would be a significant number of minority enrollees. One camp had only one Indian. In another camp there were two males, part Indian, but the Camp Director didn't know it and I didn't find out until I was about to leave.

Most groupings tended to be well integrated (when possible). In the two camps that had the largest percentage of minorities, groupings tended to be very fluid and organized around interests (e.g., who wanted to play softball when a game was being organized, or who wanted to go pick berries). It was very rare to see an all Black group and then it was usually a small group of Black females.

Some groups were organized by the staff with little or no input from the enrollees. This was especially true of work groups and living groups that were usually established before enrollees arrived at camp. This was done to ensure a proper ethnic/economic mix within groups.

There was no sign of friction in my camps based on racial/ethnic lines.

Generally, I felt that staff treated all enrollees the same, with some variations due to individual differences having nothing to do with race or ethnicity. At one camp, I did feel that the Camp Director had higher expectations of the one Indian enrollee than he did of Whites, but I don't believe that's enough evidence to generalize.

Staff people definitely felt pressured into having minorities present in camp -- but most of the resentment came around the issue of telling them to have a certain percent of minority enrollees and then not sending them enough minority applicants to choose from.

Rapport was quite good between majority staff members and minority enrollees and minority staff members and majority enrollees. In all camps that had minority staff members I felt that they had the best rapport with all enrollees as evidenced by enrollees turning to them when problems arose or to participate in games.

It seemed to me that formalized cultural appreciation was sorely neglected. Two camps visited an Indian village and went to an Indian play once during the summer and that was the extent of it. There was a considerable amount of informal sharing that went on such as kids sitting around and discussing their mother's home cooking, where they had come from, language, and hair styles. At another camp some of the White males and females were wearing their hair the same as the Blacks for a few days. So much more could be done to help campers from differing backgrounds understand each other better.

I believe that some camps would not integrate their staffs if they didn't have to. In most camps they had one Black on their staff and felt that that fulfilled regulations. They never tried to recruit any others. One camp did have Indian staff members and they were marvelous with the kids. As they had been raised on the reservation they were quite familiar with the surroundings and had all kinds of stories to tell the kids during work breaks and when hiking.

All staff members got along well with each other in my camps. Blacks did tend to be the resident minority expert but not Indians. At one camp, the White Camp Director considered himself the expert in minority issues.

I had only one Black in a top level position. There were no minority Camp Directors, EEI's, or work supervisors and only four minority group living specialists. All the rest were crew leaders.

Minority-Majority Recommendations:

Overall, in the camps visited we were pleased to find that generally enrollees from minority groups were well integrated into all aspects of camp life-work, learning, and group living activities. We find little or no observable evidence that minority group young people are less satisfied or get less out of their experience in YCC camps. Only in a few specific cases do we find problems in this area. However, as we have done in the Recruitment section, we will offer a few general recommendations which we believe focus on problem prevention and program strengthening in YCC.

--Where minority enrollees are included in camps, we strongly recommend that there be an equal distribution of males and females from each major racial/ethnic background. Among adolescents boy-girl contacts are important in everyday life. They continue to be important in the camp setting. When Whites have opportunities for these contacts and minority youth do not, then problems in this area may arise.

--There are also problems when there are too few minority youth present in a camp. We have no definition for "too few," but we would argue that there must be at least three members of a minority group present if any peer group cohesion is to develop.

--We believe also that camps with significant numbers of minority group members must have more than one minority staff member. If two, they should always be of opposite sexes. These staff people, as do the Whites, share the same social and cultural perspectives with their ethnic-peer youth, and therefore can often handle adolescent problems more effectively. Even when there are no problems there needs to be minority staff present. Our observers noted that they themselves were often used as foci of attention by enrollees in the camp setting. This happened most often when there was no staff person of their race and sex present.

--In camps without minority staff but with minority enrollees, we recommend that the Camp Director identify a specific staff resource person who will plan ahead and help in training staff to deal with potential problems between majority and minority enrollees in camp. We would hope that no one ever has to be appointed to do this and that there is, in fact, always a minority staff person present so that the minority integration will be discussed in staff training.

--We recommend that all camp programs be planned to include some ethnic perspective relative to those present in camp and to the area or region represented -- for example, meals/ food, arts, crafts, tools, history.

--And finally, we recommend that there should be a purposeful integration of work and living situations planned from the beginning of camp. We note that in some informal situations likes tend to group with their peers -- i.e., Blacks with Blacks and Whites with Whites. We find nothing wrong with that. We point out only that mixed living and work activities may have to be planned formally in order to help the integration process among a diverse group of boys and girls who are meeting each other for the first time.

Topic Area: Camp Program

Debriefing Questions:

Physical structure:

- what variables of the environment have an effect on the campers, or what physical factors affect the satisfaction and worthwhileness of the YCC camp
- setting of the camp: urban vs. rural; forest vs. urban or non-residential
- what types of physical structures facilitate camper interaction (integration) - e.g., sleeping quarters: barracks vs. double rooms in a dorm
- recreation areas: recreation room only or team sports facilities available and the effect of being deprived of one or the other
- work areas: different tasks in different areas (high separation of campers) vs. one big project that all the campers work on together
- eating facilities: one central location at a particular time vs. the personal preferences of the camper
- what changes in the camp physical structure (facilities) were requested by the campers -- more ethnic meals, more games, equipment, etc.

Camp structure:

- where was most of the decision making power based
- what was the relationship between the age and occupations of staff and the type of camp structure
- what actions by the staff were related to the amount of trust and openness as seen by the campers
- what effect was most visible if the staff had previous experience with adolescents
- how were the rules usually enforced: lower staff talks to enrollee or Camp Director handles all the problems
- did the roles of the staff or the lines of authority overlap to a large extent

Camp director:

- was he present in camp most of the time
- was he involved with the campers; did he have high visibility, or was he seen as an administrator
- how tight was his supervision of the staff - did he delegate authority - how far down the line
- at staff meetings, was the direction of information one way or two ways

Rules:

- was there a difference if the campers made up the rules or if the staff made up the rules
    - amount of structure to the rules
    - amount and type of enforcement
    - types of punishment to the rule breakers
- was there a YCC enrollee organization - election of officers and meetings - what types of powers did they have - could they make rules or were they advisory to the Camp Director
- acceptance of rules: its relationship with age, sex, race, ethnic background

Camp Program Report by Halford Fairchild, Observer in Southern area.

Physical Structure. Camper satisfaction to the YCC camp was not a function of the physical structure of the camp. At all camps, the vast majority of campers were immensely satisfied with their YCC experience although there was a wide range of camp environments (from an isolated mountain top to the dorms of a university campus).

The camp location, however, seemingly had an effect on the degree and quality of camper-camper interaction. At those camps most isolated from the rest of "civilization," the whole camp quickly developed a sense that they were all part of one big family. At these camps friendship groupings were extensive with very weak group boundaries. (I must note, however, that this same camper-camper intimacy was very evident at one camp where the campers were housed on a university campus.)

Friendship choices were also influenced by the physical structure of the camp according to rules of propinquity. That is, in camps where five or six boys (or girls) lived in one cabin, those boys tended to have stronger friendship ties among themselves than with boys sleeping in the adjoining cabin. It should also be obvious that the same rule applied for work crews: the closest sociometrics were within crews, rather than across work crews.

The presence of a recreation room in one camp greatly facilitated the intermingling and interaction of all of the campers.

The presence or absence of a variety of recreational facilities (gymnasium, bowling alley, movies, pool hall, swimming pool, etc.) did not have a direct effect on camper satisfaction. Rather, it was the amount of restrictions imposed on those facilities (where present) that had a direct bearing on camper satisfaction with the YCC experience. At one camp, for example, there was a wide variety of recreational facilities present but the campers were denied access to them during the week days and nights. Such a restriction resulted in a great deal of camper dissatisfaction and resentment. I heard the camp labeled a "concentration camp" or "a prison" by several campers. On the other hand, another camp had very few recreational facilities present but had no restrictions on the ones there. As a result, recreation was largely verbal and interpersonal - with all of the campers being highly satisfied with their experience with YCC.

For the most part, all of the work crews worked separately from the other crews. Naturally, if work crews work close to each other or with each other, there is a greater opportunity for a larger number of campers to interact during the working day than if the crews are separated by several miles of pine-tree forest.

It would seem that eating would be an important social function; particularly in terms of establishing a cohesive group. I only visited one camp where the campers did not eat together. In this camp they went into the school cafeteria whenever they wanted to. There was however, no decrement in group cohesiveness relative to the other five camps. In fact, the campers at the "free eating time" camp were at least as cohesive as any other camp I visited.

A small number of campers at each camp usually had suggestions for improvement of the camp setting. These suggestions usually involved the following kinds of things: air-conditioning; bathrooms that were close to or in the cabins; at one camp, the girls complained that two toilets and four urinals were insufficient for 40 girls; at other camps there were high compliments for the food - at one, there were constant complaints.

Camp Structure. The Camp Director was always the official figurehead at each camp although authority was usually diffused throughout the camp staff. At camps where there was a diffusion of authority, staff and campers alike appeared to be most satisfied. At those camps where power and authority were kept by the Director and/or Assistant Director, campers often held negative feelings for those persons. At one camp the Director asked the campers how they would like to see things done and then he proceeded to have them done his way. As a result, there was almost unanimous dislike of the Camp Director.

At those camps where college undergraduates constituted the majority of the staff, the camp structure was very loose (virtually non-existent). At those camps in which high school teachers made up the majority of staff members, the camp structure was still loose, but noticeably present. Camper satisfaction seemed to be more unanimous at the slightly more structured camps.

I'll make one generalization: camps with high school teachers as staff (rather than college undergraduates) functioned more efficiently and had a better staff/camper rapport than those camps with the younger college students as staff members.

Camper-staff trust and rapport was inhibited by those staff members who tried to "spy" on campers in order to catch an infraction of the rules. Camper-staff trust and rapport was enhanced when the staff put the campers on the honor system.

Again, the rule was for power and authority to be spread among all staff members. If there was a problem with a camper, the staff member closest to him/her would handle it. At times in some camps, Black enrollees would be counseled by Black staff members (when possible).

1.0
2.8
2.5
2.2
2.0
1.1
1.8
1.25
1.4
1.6

Camp Director. As a rule, the Camp Director lived in the camp 24 hours a day. There were, however, three notable exceptions. First, at one camp, the Camp Director visited the camp daily for two or three hours. The actual running of the camp was delegated to one of the counselors who was acknowledged as the highest authority in the camp. In another camp, the Camp Director spent all day and part of the evening at the camp, but went home at night. At the third camp, the Camp Director lived in the camp but also had his family with him (a very bad idea!), and spent most of his time with his family. The extent of his involvement was minimal.

All Camp Directors had high visibility and involvement at the camps with the exception of those three mentioned above.

At all camps, the Camp Directors gave their staff a great deal of flexibility in the performance of their jobs. Authority was delegated to the staff.

Staff meetings were primarily used for the operational functions of the camp -- e.g., the assignment of tasks, work crews, etc. -- and were therefore primarily one way.

Rules. When the campers made up the rules there tended to be more rules and harsher enforcement than when the staff made up the rules. There also was much greater observance of the rules when the enrollees had some voice in rule construction.

At only two of the camps was there a functioning camper organization. In these instances, a president, vice president, and secretary were elected. Each work crew also elected a representative to sit on the board.

I didn't note any differences in acceptance of the rules by differences in sex, age, or ethnic backgrounds.

Camp Program Report by Jacqueline Beal, Observer in the Mid-Atlantic area.

Physical Structure: Variables such as food, location of camp, sleeping arrangements, shower-facilities, and lack of games affect the worthwhileness of the YCC camp for the enrollees.

Campers seemed to be just as satisfied in a rural setting as a non-rural setting. However, campers at one camp would have preferred to have their camp situated in the park service and away from a highway. They felt that they would have had more of a feeling that they were in a camp. The campers at another camp felt that their camp should occupy a larger area.

Design of sleeping quarters definitely affected camper interaction. If campers were reluctant to get to know one another on the job, more open sleeping arrangements was one way of their getting to know one another quickly. In the camps where there were two people per room, these enrollees tended to be together most often, or at least they considered that person to be their closest friend at camp, and they didn't get to know others as quickly as camps with more open sleeping arrangements.

One camp had a recreation room and only one camp had a team sports facility. Both of these helped in maximizing camper satisfaction.

Generally, I would say that having different tasks in different areas facilitated camper satisfaction. Where work areas were too congested, campers felt more tension. Low satisfaction results. Regarding the possible advantage of having several different work tasks for the enrollees, I don't think it made too much difference because at several camps, several groups were working on the same types of tasks.

At the residential camps, all of the campers ate in the same facility. I don't think that this arrangement particularly affected satisfaction because most often the same groups ate at the same tables. On the other hand, campers at the non-residential camps I visited ate at different work sites (with one exception), but they generally broke into different groups (e.g., Blacks with Blacks, whites with whites, etc.). Therefore I don't think that the eating facilities affected camper satisfaction.

Changes that were suggested were: more recreational facilities, better and more vehicles, campers should be allowed to use power tools, a non-residential camp should become residential, camp should not be located on the highway, camp grounds should be larger, more space in the tents, camp should be located in the inner-city, and better work supplies.

Camp Structure. Most often the decision making power was centered in the Camp Director. However, at one camp the Project Manager seemed to have more power than the Camp Director.

At the camps I visited, there did not appear to be a correlation between the age or occupation of the staff and the type of camp structure. Most of the staff were in their 20's and were either college students or high school teachers (usually natural science).

I found that if staff were able to listen and understand what the campers were conveying to them they were seen by the campers as being trustful and open, whatever the age of the staff.

What was most visible if the staff had previous experience with adolescents was the amount of interaction away from the work site.

Enrollee's problems were handled by staff people who were available at the time. For example, if a rule was broken at the work site, the lower staff person handled it. If it was at night in the cabin, the lower staff person handled it. Really though, the lower staff handled most problems. But if it was major, the Camp Director took care of it. Roles of staff people did not overlap very much.

Camp Director. Most often Camp Directors were present at the camp most of the time.

Most of the Camp Directors were seen as administrators. One enrollee commented that the Camp Director didn't get involved enough, by which he meant that the Camp Director did not come to the work sites and work with them. A lower staff person at another camp made the same comment about a Camp Director's involvement.

The Camp Directors generally were not extremely tight with their supervision of the staff. The staff had authority to enforce rules and to use their discretion in making decisions regarding themselves, the enrollees and the work projects.

At staff meetings, which were not very numerous, especially at the non-residential camps, the direction of information was two way.

Rules. No difference was observed in who made up the rules, campers or staff.

All of the residential camps had a camp organization composed of elected representatives from each work group. They didn't really have power. What they did was to bring recommendations from the group they were representing and vote on a few issues (e.g., at one camp when an enrollee was expelled from camp because of stealing they voted for his dismissal). However, the final decision on camper recommendations rested with the Camp Director. I think at times the council was more a token than anything else. It was also used by the Camp Director to relay to the entire group of enrollees that a decision had been made based on the decision of the council. In other words, I think he allowed it to take the weight off him sometimes.

Acceptance of the rules at the camps I visited correlated with age. The older enrollees were more adverse to strict rules than the younger campers.

Camp Program Report by Delia Leggett, Observer in Southwest area.

Physical Structure. The environmental variables which affected the campers tended to be: degree of isolation of the camp from the outside world (as in a spike camp or in the midst of an experimental forest which was restricted to the general public); the climate of the area (extreme heat affected their activity on the job, particularly if the proper tools weren't available or other delays occurred); the proximity of the camp to a city (which acted as a magnetic attraction to campers); and the kinds of activities from which campers were restricted but which occurred around them (e.g., drugs and drinking).

Setting. Four of the six camps I visited were located on college campuses. The campers had available to them all the recreational and educational facilities of these college settings, e.g., swimming pool, tennis courts, libraries, cafeteria. They also intermingled with college students.

The other two camps were located in national forests. They had, however, contrasting environments. In one camp, the campers lived in clean, recently rennovated wooden cabins that were in excellent condition. Their food was carefully prepared by a knowledgeable chef. In the other camp, the campers lived in rusty metal barracks and their cook had formerly served military men. Both of these camps were five-day residential camps.

Clearly, living situations in which the campers slept together in one big room or tent facilitated integration. But the double room set-up of most dorms, which tended to isolate campers from each other, was not a barrier to integration if there were other group activities, e.g., eating or recreation, which mixed up campers.

In none of the camps were team sports organized by the staff. Camp football and volleyball games were spontaneously initiated by the campers in two camps. Most of the camps had a game room and other recreational facilities. Only in one camp was there a striking lack of things to do. The camper's post-work activity in this camp was depressed by the heat, but there were so many rules and restrictions governing campers' behavior in the dorms that this imposed structure was also responsible for their inactivity. The campers at this camp were restless, bored and very unhappy. Going into town was an eagerly anticipated activity that was available only to a limited number -- which usually meant the more aggressive kids, who tended to be White.

Camper satisfaction in all camps tended to be strongly related to variety in the work projects, or at least in the variety of tasks that a particular camper worked on during one big project. Campers also tended to be more satisfied if they understood the purpose of the project and how their roles fit into the overall project. Campers preferred working together on a project or in the same general area within sight of other work crews. This opinion was voiced to me by several campers at different camps.

All of the camps had dining room facilities in which most of the campers congregated at a designated time. At the one camp which offered the most freedom for campers to eat when they pleased and with no restrictions about their eating with college students, the campers and staff all ate together at one long table and they stayed around until everyone had eaten. Dinner was truly a social activity. In contrast, at another camp the campers ate in a cafeteria shared by enrollees from another program and towards the end of camp the returning college football players. Campers were grouped along racial lines and the cliques which existed in that camp were reflected in the seating arrangements at dinner.

The Spanish kids at most camps requested more Spanish or Mexican dishes. At three of the camps, there was at least one ethnic meal served during my visit and another cook at another camp promised to serve one soon. But the Spanish kids complained about the mostly Anglo food anyway.

Another big complaint, shared by both White and minority campers, was the lack of things to do after work. This was most noticeable in two Forest Service camps, where kids -- mostly boys -- wanted basketball facilities. But one of these camps was only in its first week, and these complaints would probably be gone by the second week. Also, both were five day residential so the campers were able to do things on their weekends at home. Overall, the camps all had excellent recreational facilities, except one camp where the campers wanted more planned activities since they were left to their own devices from 2 to 10 p.m. everyday (the camp where summer heat was a depressing factor).

Camp Structure. Staff - In half of the camps I visited the decision making power was based in the Camp Director, Project Manager or both. In the other camps, it appeared that the decision making power was shared by all staff members, with the kids also participating in decisions.

The older staff (i.e., Camp Directors and Project Managers in their late 30's to 40's or 50's) preferred more structure and tended to have the more restrictive camps than camps whose two top staff persons were in their late 20's or early 30's. The bureau persons associated with the camps tended to want as much structure or more than the camp already had. There does not seem to be a relation between the occupation of the staff and the camp structure. High school teachers were on the staff of both restrictive and non-restrictive camps. In both the most restrictive and least restrictive camps, teachers filled the Camp Director position.

A willingness to listen to campers suggestions or complaints were actions perceived by the campers as indicating staff trust and openness. Also, the kids perceived a number of restrictions as indicating the staffs' view of them as immature. The kids were particularly impressed with such staff actions as allowing them to make up their own camp rules or being consulted about various camp issues.

Staff members who had previous experience with adolescents tended to be better able to cope with camper interpersonal problems and knew how to give orders to the campers or criticize them. Such staff also seemed more aware of campers' feelings. The staff persons who were best able to sympathize with minority campers did not necessarily have experience working with adolescents, but did tend to be warm, open, understanding and concerned persons in general.

Generally, the enforcement of rules in the non-restrictive camps was handled by the lower staff talking to the enrollee. In the restrictive camps, the lower staff appealed to the higher-ups for disciplinary action. In one camp, the Project Manager's views consistently prevailed over those of the Camp Director. In this camp, the power was clearly centered in this staff person.

The roles of the staff tended to overlap in half the camps, where one staff member might fill in for another. But in the other half of the camps, the roles were clearly defined, except where the above Project Manager tended to interfere with everyone's job and to issue his own instructions over theirs.

Camp Director. In all but one of the camps I visited, the Camp Director did not live at the camp. In one special case, the Camp Director actually resided in the dorms with the campers and participated in most of their non-work activities. The campers highly praised his almost ever-presence in the camp and often came to him with environmental questions since he had expertise in this area also. In many cases they also took their personal problems to him.

In the other camps, the Director became cognizant of "problem" enrollees and other camp difficulties through the chain of command - with the counselors as the original reporters and the Director at the top. This hierarchy of authority usually meant that the Director found out about a problem last. Consequently, there was much room for distortion. Sometimes important mitigating details were omitted.

But at the "live in" Director's camp he knew exactly what was going on in the camp, being kept well-informed by his own observations or the campers' discussions with him.

At none of the other camps was the Director so highly involved. Typically, the Director was present at meal time (breakfast and dinner only) but sat with other staff members and isolated himself from the campers. Many of the campers were confused or simply did not understand his role as an administrator. Occasionally I would hear comments from campers, such as "Why doesn't our Camp Director work with us?" or "I really don't know what Mr. ___ does all day long." There definitely needed to be a better orientation for campers so that they were aware of the titles and roles of each staff person.

In two other camps besides the one described above, the Camp Director joked freely with the campers and appeared to be on good terms with most of them. In the remaining 3 camps the Director was perceived as an authoritarian figure - feared in one camp, despised in another and respected in the third camp.

In three of the camps, the Camp Director loosely supervised his staff, delegated much authority and allowed the staff to use their own discretion in disciplinary matters. Satisfaction was at a high level among campers and staff in these camps.

In the remaining camps, authority tended to be concentrated in the Camp Director or Project Manager. At one camp both of these men shared in supervising the staff rather closely. There was some sharing in the decision making, but satisfaction tended to be on the low side among campers and the counselors because of the difficulties encountered in enforcing some rules restricting YCC girls from socializing with college boys. The camp was only in its second week when I visited and the higher-level staff seemed open to discussion and change. Consequently, this problem may have been resolved.

At two other camps, the campers had very good relationships among themselves, and a terrible relationship with the Camp Director. In both camps, there was extremely tight supervision by the staff, with little authority delegated. Pronounced dissatisfaction with the Camp Director and Project Manager was the result in one case and with the Camp Director and EEI in the other case.

Only three of the camps I visited had regular staff meetings. Information was probably too one-way from the top down at these camps. It was definitely unidirectional at the two problem camps, which is I think, one of the reasons they were problem camps.

Rules. In only one of the camps I visited did the campers make up their own rules. In this case, they turned out to be slightly stricter than the staff would have developed; e.g., lights out in the barracks at 10 p.m. instead of 10:30 p.m. At one camp, there were only three rules: be ready to leave for work at 7:30 a.m., no alcohol, and no drugs. The other camps had curfew rules. The "no drugs" rule was strictly enforced at 4 of the 6 camps and overlooked to some extent at 2 of them. But the prohibition on drugs was rarely violated, except in one case.

Staff laxity in rule enforcement tended to be positively related to use of alcohol. But such leniency was rare and occurred in only two camps.

With respect to rules and camp structure, I observed three types:

1. Highly structured and very rigid; offenders severely punished (e.g., sent home or grounded to their rooms). Notably, campers' free time on weekends at these camps was either planned in detail or left totally unorganized.
2. Structured but flexible; offenders talked to and counseled, camper's perspective considered.
3. Loosely structured, laissez-faire at times; offenders overlooked usually unless very serious problem, then counseled.

Only one camp had a camper organization. Officers (president, vice president, secretary, and various committee heads) were elected. Their powers were advisory to the Camp Director and Project Manager, but these two men did listen carefully to camper suggestions. Some suggestions were implemented and the reasons for rejecting the other suggestions were patiently explained to the enrollee representatives.

At another camp, campers and counselors had been meeting regularly. But since the set-up for communicating their ideas and complaints to the Camp Director broke down, all hopes for changing anything at this camp vanished. Apathy and severe dissatisfaction were the results, as I saw it.

Acceptance of Rules. Acceptance of rules varied greatly among campers. In general, the younger campers, Indians, and kids who attended parochial schools were more accepting to the rules. At camps on college campuses, the older girls had difficulties with rules regulating their contact with college men. Those campers who had recently graduated from high school, as a group, had problems accepting the rules in general. In my experience, this same group was not necessarily more accepting of differences among campers as other observers have suggested. Boys were more often violators of the "no horseplay" rules, or at least they were more likely to be perceived as the violators. Girls often were involved in as much fooling around as the boys. But when that happened, the entire group was regarded as out of control and pleas to quiet down were addressed to the group -- not to individuals. Of the several Indian campers I met, none of them ever complained publicly about any aspect of the camp. Four of them were recognized among the campers for their stoicism and praised for their silence and accepting attitude whenever the camp encountered difficulty on a work project. These Indians seemed to have a higher toleration of frustration and would quietly make do with the resources available without any signs of dissatisfaction. This "take-it-as-it-comes" attitude was also reflected in their interviews and some extra probing was required in order to determine the Indian campers' dislikes.

Camp Program Report by Judith Kaplan, Observer in Southeast area.

Physical Structure. Settings of the camps were varied -- two in college dorms, one on an old plantation, others in cabins and some spike camps. All kids seemed generally happy with the setting they were in with the exception of one camp group whose dissatisfaction was fostered when they attended a YCC Jamboree and found out how other camps were living.

Recreation varied from camp to camp, but most had some facilities available (baseball, basketball, volleyball, swimming). The other extreme was spike camps where the kids provided their own recreation and really seemed to enjoy it. In all of my camps, I found recreation facilities under-used.

Food was the biggest complaint among enrollees in all camps -- there were no differences between minority and majority enrollees.

The major changes requested had to do with having sports equipment available at the beginning of camp, better vehicles, and enough tools to do the jobs required.

Camp Structure. The decision-making power varied from camp to camp with the extremes being the Camp Director who made most of the important decisions by himself to the camp that had staff meetings every Friday after work so that all staff shared in the decisions. Some camps allowed the enrollees to affect decisions - but I found that in some cases this was just a play of the Camp Director to put through a rule he wanted.

I found little or no relation between age of staff and camp structure.

The actions by staff that helped develop positive relations with enrollees were those of working alongside them, treating them like adults, and most especially, being honest with them. This was true in all camps.

The most visible effect resulting from a staff person's previous experience with adolescents had to do with his or her ability to cope with interpersonal problems and boy-girl problems. This was true in most camps. Government personnel who are not at all used to working with teenagers seemed to have the most difficult time relating to them.

Camp Director. In one of my camps the Camp Director was rarely around and this was resented by both enrollees and staff. In most other camps the Camp Director was seen more as an administrator who had his own work to do during the day -- but who was there when they returned from work and around in the evenings and weekends. The amount of supervision varied from camp to camp with the Camp Directors who tended to be absent relinquishing more authority to their staff than those who were around more. Staff meetings varied from camp to camp. Only one camp had formal staff meetings on a regular basis. The other extreme was a camp that had none. Most, though, had some type of meeting on an "as needs" basis. These meetings rarely included the total staff -- usually only work leaders or group living specialists depending on the need. The direction of information also varied -- in the regular meetings there was a brief time at the beginning of each meeting for one-way announcements by the Camp Director but the rest of the time would be two-way.

Rules. Most camps I visited had some form of camper government -- much of the time however, they were inactive.

Where there was an active camp council I found that it was often used by the staff to put through rules that they wanted while allowing the kids to feel some sense of power over the situations. Other camps rejected the camp council idea and just handed down rules arbitrarily. These rules had a harder time getting accepted by kids.

Camp Program Recommendations:

In this area we will make recommendations about work processes, including safety; the Environmental Education Program; and other camp program activities.

Camp size.

--Our observers have concluded that about thirty enrollees may be an optimum number for most camps to have. The concern here is with the best opportunity to develop close personal relationships among enrollees and staff persons. Observers report that camps much larger than thirty appear to have more problems among campers and between campers and staff than smaller camps. On the other hand, smaller camps than thirty provide little opportunity for the inclusion of adequate numbers of minority group members, an equally important consideration.

Work projects.

--Since YCC enrollees are usually unskilled workers and for many, entering their first job, clear and well organized instructions from the responsible person aid in the completion of the task. In all camps visited, observers noted a need for better communication in this area. Pertinent points which could be given greater stress by staff people are: what to do, how to do it, and its purpose in relation to the larger task or objective.

--In order that YCC enrollees have the opportunity to learn several different job skills, we recommend that work coordinators plan for enrollees to have experiences with a large variety of tasks. Working at different sites and using different tools not only increases learnings, but also helps break up the monotony often experienced and tends to enhance the confidence and self-esteem of the enrollee.

--In many cases observers noted strong feelings among female enrollees regarding type of work done. Having both sexes on a work crew do the same kind of work seems to be very important to both boys and girls and may ultimately increase enrollee satisfaction with the total summer's experience.

--A permanent fixture in the area setting, such as a concrete bridge, a wooden cabin, or a stone sidewalk, built by enrollees often became a source of pride and self-satisfaction. We recommend that such work be marked by plaques or in other appropriate ways by the young people. Many enrollees expressed desires to return someday with friends or families and be able to point out these work accomplishments as being partly theirs.

Work safety.

--Observers noted many potentially dangerous situations involving vehicles and tools. Since safety rules were not always emphasized many accidents did occur in camps. Therefore, we strongly recommend that safety sessions should be planned and integrated into camp work and living activities to make the enrollees more aware of the possibility of harm. Since most YCC enrollees are unskilled in working with tools, the staff should carefully explain tool usage to the enrollees. Some important points are how to handle it, how to carry it, how to care for it, and where to store it.

--In planning work tasks, the experience of the enrollees with that type of job should be taken into account. Further considerations are: the potential dangers involved in the tasks and the appropriate use of safety hat, goggles, shin guards, gloves and other preventive safety devices.

Environmental Education program.

--In planning EE instruction, the EEI should talk about and recognize some differences between rural and urban ecology. Many EEIs do not emphasize the latter. The ecology of the forest is very different from the ecology of the inner city, but both are important as sources of learning. Enrollees from urban areas can be encouraged to talk about urban ecology in organized ways.

--Household ecology -- ecologically oriented activities that enrollees can take part in when they return home -- may keep enrollees aware of YCC camp learnings and even more in touch with possible ways of how to apply these learnings in their own back-home environment. We recommend that every camp have organized discussions during the last two weeks focused on how to apply camp learnings back home.

--We recommend that all EEIs visit work sites regularly and plan, develop, and carry out learning-work events and activities at these sites. We believe that by taking advantage of the ecology around the work site and the impact of work on that environment, EE instruction can be more realistic and hence more understandable to the enrollees.

--Observers noted other than specific EE needs being expressed by enrollees; e.g., sex education and personal hygiene. Where possible, the EEI and other staff people should not only be aware of these adolescent needs but also make efforts to deal with them within the total program.

--It appears that some camps do not have full time EEIs. If learning continues to be as important as work in YCC, then we recommend that all camps be required to have such a staff person before camp convenes. Fulfilling this function is equal in importance to fulfilling those of either the Camp Director or the work Project Manager.

--EE instruction should take into consideration the cultural differences in ecological concepts and use these differences in positive ways. For example, Native Americans treat the earth, air, and sky as sacred entities and their relationship to these things is different.

--Field trips help focus attention on several ecologically oriented issues -- i.e., industrial pollution, strip mining, sewage treatment. Field trips can also be scheduled to locations that have historical importance, such as Indian villages. This increases knowledge and awareness of the different relationships man has had to the earth. We therefore recommend the continued and expanded use of this program activity in all camps.

--The EEI should make strong efforts to identify and use enrollee experience and knowledge about ecological concepts. Many enrollees are particularly familiar with camp areas. Additionally, many have had considerable camp experience.

--We recommend the continued use of the EE Environmental Knowledge and Awareness Test as a tool and not as a test. It should be used to identify needs of enrollees and then to plan and carry out EE instruction for them.

Recreation program.

--Team sports build cohesiveness and aid in developing a work group identity or a living group identity. We recommend their use for this purpose.

Camp food.

--Because adolescents tend to eat more and burn calories faster than adults, all camps should consider including evening snacks as a part of their food budget.

--Ethnic dinners (Polish, German, Mexican, Italian, Soul food, etc.) not only added variety to some camp menus but also were a source of pride and accomplishment for the various ethnic groups present in the camp. We recommend that all camps consider doing this at least once during the summer.

Staff meetings.

--The observers noted that many camp staffs had few or in some cases no staff meetings during the summer. We believe that YCC staff meetings should be regularly scheduled and held. In addition to regular on-going housekeeping details, meetings should also be devoted to camp process issues such as camper-work, staff-camper, and camper-camper problems and interpersonal difficulties. We observed many instances where regular problem solving meetings would have been beneficial.

Precamp Staff Training Recommendations:

Staff training activities preceding the opening of camps were not observed by the staff from Michigan. However, during their interviews with camp staff people they discovered several areas in which there seemed to be needs for training, or for better preparation for camp opening. The following recommendations were derived from those interviews and additional observations of camp staffs in action during the summer.

--First day's activities for enrollees should be well planned in detail. Emphasis should be placed on activities which begin immediate positive enrollee interaction. Good camp organization and well planned activities set the tone of the camp and facilitate enrollee orientation to camp life. We note, for example, that just a simple thing like name tags being worn for a full week instead of for just the first day prevents many embarrassing moments of forgotten names.

--When enrollees arrive, they are ready to work. The lack of tools and organization easily creates frustration which affects the tone of the camp. The staff should be aware of the physical and work needs of the camp well ahead of time -- ensuring that cars, trucks and tools are available for the enrollees to begin using at the beginning of the camp. Naturally, that means planning for the idiosyncrasies of the various agencies that affect the camp.

--The Camp Director during the precamp training session should explain clearly the titles, the roles, and the areas of responsibility of each staff member to the staff group. These lines of responsibility help each staff member plan his activities and help in the coordination of events prior to and during the summer.

--As the work projects are being planned, the staff should visit the work sites and determine some of the potential problems (such as bathroom facilities, availability of water, distance from camp, etc.) so that the work task itself is not interrupted because of a particular unanticipated problem.

--A portion of staff training should be concerned with training the staff to look for potential problems, developing possible solutions to these problems, and after using a solution, evaluating to see if the solution was appropriate. We believe that all staff members are problem-solvers throughout the summer, and as such, should spend some time in training themselves in this general area. Learning the specific and necessary steps of good group problem solving and then practicing the process of applying these steps to real problems should be an important part of precamp training activities.

--A portion of staff orientation week should be devoted to team building activities. For example, each person could introduce himself and talk about his special interests, talents, and background. The group might possibly isolate themselves for awhile, talk, and really get to know each other so that they can really work together effectively.

--Plans should be made to have outside resource people available during staff training week. For example, where a staff is not familiar with the local area and its ecology, someone could be available to help them. In other cases, an agency person familiar with processes of securing equipment and material might be present to help foresee problems in this area. In some camps where this was not done, observers mentioned problems still without solution as long as two weeks into the camp program.

--We believe that many staffs would benefit from some early basic knowledge about the normal concepts that help explain group behavior. For example, they should be aware of: effects of both praise and criticism; group involvement in decision making; effects of power use by staff and the different kinds of power; feelings toward status and different roles and tasks; and different methods of communication. All of these things could be discussed in precamp training sessions.

--Observers noticed a general disregard for the rule concerning alcohol and some disregard for rules about drugs. We are sure that staff people are aware of the potential negative effects of alcohol and drug usage on the enrollees and on the camp itself. Preparing for these kinds of problems in precamp training activities and establishing rules ahead of time, we believe, is a necessity.

--We believe that staff members should be made aware during the staff training week of the probability of drug and alcohol use due to the location of the camp. Drugs may be more available on college campuses or urban settings than in the more rural areas. This subject area should be discussed during the staff training week, particularly how to deal with these types of problems should they arise.

APPENDIX A

TYPICAL CAMP SUMMARY REPORT

During each camp visit each observer kept notes about his or her observations of both formally organized groups, such as work crews in action, and informal groups, such as recreational interest groups. In addition, each observer interviewed a group of staff people and enrollees. In all cases, observers attempted to interview all of the minority youth present in camp plus an equal number (although a sample) of the white youth.

The following pages are the summary reports of one observer in one camp. They provide an example of the information sent in by all observers during the summer. Because of the nature of reports like this one it is difficult to maintain anonimity. We have, however, deleted the name of the camp and other data which might quickly identify it. However, because complete anonimity is not possible, we have deliberately chosen a camp report where the observations were almost totally positive ones.

First Impressions of the Camp

I am immediately struck by the size of this camp. It is big. With 80 campers and 12 staff I can already see that my task here won't be an easy one.

Learning at least 20 or 30 names isn't easy but at least it's possible. With 92 names and faces floating around, I won't even attempt it.

The camp's large size creates another difficulty. In observing groups and grouping, it is difficult to determine the permeability of those groups' boundaries.

On the Camp Itself

This YCC camps is located in the middle of an army base and therefore is met with certain advantages and disadvantages. First the advantages:

All of the facilities of the base are open for use by the campers although the Director has restricted such use to the weekends. There are all of the conveniences and amusements of a small town. Movies cost the campers fifty cents. Bowling is thirty cents per game. There are also available three swimming pools, several basketball courts and other facilities for physical recreation. The camp is housed in two army barracks which are relatively isolated from the military personnel.

Having the camp on an army base has also necessitated some special programmatic structuring. This structuring is mainly designed to keep the military personnel and the campers separate. There is also the need to coordinate the camp's activities with those of the military.

The quality of the food is also a relevant variable. I didn't mention it in my earlier reports, but there was a great deal of praise of the cooks at __________ and at ___________. Here, however, there is considerable criticism of the army's mess (excuse the pun).

Transportation for 92 people can be a problem and it is one here. The army has provided the camp with eight army trucks and two jeeps. The Director has said that these vehicles have been his major source of difficulty. They are '48 issue and are constantly breaking down.

The campers and staff are housed in two army barracks. There is also a building for the office and recreation room.

Daily Routine (Mon.-Thurs.)

I'm the kind of person that stays up late and sleeps late. This camp changed all that. The day starts promptly at 5:00 a.m. with one of the counselors waking the campers with shouts of "Get the lead out!!" And other equally unwelcome exortations.

By 5:30, the boys have finished using the bathroom and showers and are busy sweeping and mopping the floor while other crews pack their crew's coolers with ice and load them and the tools on their truck.

By 6:00, the barracks are clean and the 80 campers are piled into the trucks ready for the five minute ride to the mess hall.

There are ten crews and ten trucks (including two jeeps). Each crew has a crew leader, who is a camper returning from last year (and who are known as "red hats" because of the color of their safety helmets) and a group leader or adult counselor.

By 6:30 the campers have finished breakfast and are beginning their long rides to the work sites (rides range from an hour to an hour and a half).

Work terminates at 1:00 or 1:30 p.m. and the campers are returned to camp by 3:00. All campers shower and change clothes readying themselves for the 4:30 dinner.

They return to camp by 5:15 and have forty-five minutes of free time before the six o'clock Environmental Education meeting which lasts for about an hour.

There is then free time until 10:00 p.m. when the lights go out and the camp rapidly settles down to a night of restful sleep.

On one day during the week and on Saturday, there is a structured recreational activity (e.g., field trip, softball game, etc.).

Friday and Saturday evenings and all day Sunday are open to the interests of the campers. It is only at these times that the area facilities are open to the use of the campers.

Observations of Informal Settings

(1st Day, Saturday)

Lunch. There was very strong grouping along ethnic lines. The mess hall has primarily four person table arrangements. There are also a couple of longer tables each with a seating capacity of about 12 persons.

One of the larger tables was all Black. The other, all White. The smaller tables had similar groupings with a couple of exceptions. The exceptions were cases where there were 3 people at a table, two of whom shared the same ethnic background.

Party. Again, there was definite grouping along ethnic lines. These groups' boundaries were also highly permeable. It was not at all unusual to see an interracial couple dancing although I noticed that it was a relatively small number of campers who crossed ethnic lines.

The mood of the party was very amicable and everyone seemed to have a good time despite the fact that the audio system could barely be heard (unless you were in a very quiet closet). Blacks and Whites appear to get along very well together. I saw nor felt any signs of tension. Quite the opposite in fact.

All of the campers appear to get along with the staff (there are only 4 of the 12 staff members here this weekend, however).

(2nd Day, Sunday)

Basketball Game. With so many campers here, there is a wide variety of interests and activities. I have a hard time trying to figure out what to do next. I'm deluged with invitations to go swimming, fishing, hiking, bowling; to play a game of chess, checkers, ping pong, horseshoes and basketball. All of these activities are going on simultaneously or nearly so. It's difficult to decide on what to do but this time I decided to play a game of basketball.

Eight campers and myself piled into the back of an open-air truck and were driven the mile or so to the court by one of the counselors.

Of the campers, seven were Black and one was White. I believe that the ethnic composition of the group was due to a commonality of interests, rather than some press stemming from Black/White relations. Several Whites were invited by some of the brothers to join in the game. Only one showed interest, and he played an integral role in the game.

This grouping by interest is also very evident in other activities. There might be four Whites and two Blacks engaged in a debate on religion. Or eight Whites and three Blacks playing a game of volleyball. Or four Whites and no Blacks playing guitars and singing country music. Or four Blacks and no Whites playing a game of "tonk."

(Last Day)

General Notes. While the foregoing is true it is also true there there is considerable grouping along ethnic lines. As I mentioned earlier, this grouping is most clearly evident at meal time (and to a lesser extent at the nightly Environmental Education sessions), although both ethnic groups are receptive to out-group members.

In reflection I can summarize Black/White relations in this camp as being just about as good as possible. There was no tension and a great deal of interracial interaction. Many of the campers enjoyed the chance to meet persons with different racial, cultural, and philosophical backgrounds (see enrollee interviews).

There is also a strong identification with the work crew (all of which are integrated proportionately), on the part of the crew members. There is also inter-group competition in recreational activities which aids in identification with the work crew.

Because everyone is thrown into the same boat, relations are strong and friendly. This is true both for staff and campers.

Dyads also group according to interest, particularly in dyadic games of ping-pong, chess, and checkers.

Observation of Formal Settings (Work Crews)

The ten crews were so dispersed that I didn't chance finding them by myself. I therefore rode along with _______ as he visited several of the work crews. I was only able to observe the first four crews for about an hour each.

I therefore worked with three crews on the following days (and got worked to death!).

All crews had eight enrollees.

Trail Building (3 Blacks in group). Orders were given to the group as a whole: "All right, lets build some trails!" or, "Lets get those tools down here."

The campers worked with little conversation except when asking each other for assistance. Males, females, Blacks and Whites do the same kind of work and all of the above four groups receive equal treatment.

Trail Building (3 Blacks in group). Again, work progressed with very little staff-camper interaction.

Most of the orders are direct and are primarily given in order to space the workers along the trail: "Too close, Nate, move over about a yard." Or, "OK, we can move down now."

Occasionally the orders are disrupting: "Glenda, hold up..." and often contain a rational to the disruption, "...that tree has to be cut before we move down there."

No differential treatment for any group.

Recreation (2 Blacks in group). The campers were working at planting trees and bushes around a public recreation area.

Orders were direct but friendly, not stern. Campers and staff worked together. No differential treatment for any group.

Pre-Commercial Thinning (3 Blacks in group). Pretty much the same as above. Very few orders were given. Those that were given were information giving in nature: "Save this tree and cut all others around it in a radius of five feet."

Boundary Marking (2 Blacks in group). This was the first group that I worked with. The work involved marking the northern boundary of the national forest. It took four hours to hike 2 miles over and down the 60° slopes, taking a piece of bark off of trees, and painting the bare spots white.

Let me tell you, it was hard work! It seemed to be hardest on me although all I did was carry the first aid kit and some metal signs. I was also, regrettably, the first casuality with a cut finger. Several people were stung by a nest of angry hornets and later by some unfriendly bumblebees.

At the start of the day, instructions were given regarding the use of the tools. Safety was emphasized over productivity.

During the up-and-down hike the staff person often asked the campers if they needed relief from their given tasks. Occasionally there were orders focusing on the campers safety: "Watch that knee" (when using tree debarker). There was also some joking in relief.

No differential treatment given to any group.

Trail Maintenance (2 Blacks in group). The crew had the task of repairing and improving a trail using fire rakes, Pulaski's, and concrete. The hardest part was carrying forty-five pound bags of concrete over 1/2 mile of forest trail.

All of the campers shared equally in the rugged work except one camper (Black) who had a braced leg and who was exempted from carrying the heavy materials.

No differential treatment for any group.

Trail Maintenance (2 Blacks in group). Orders were given to the group as a whole: "Some of you work here, the rest come with me." Or, "We need a person over here..."

No differential treatment for any group.

Staff Interviews

I met and talked with all of the staff but only "interviewed" about half of them. Those interviewed are unanimous in the opinion that all of the campers are satisfied with the program and that there are no ethnic differences in levels of satisfaction.

One mentions that camp life is not as rewarding to rural kids which sometimes lead to a lower level of satisfaction. Interesting!

(Here follows specific interview information about each of the staff people.)

(1st Visit)

Outcomes of Interest (characterize for all campers; note differences for any racial/ethnic subgroups).

1. Satisfaction with program

With two exceptions all of the campers are highly satisfied with the program. The exceptions were both White females who felt that they were marginal to the whole group and expressed a desire to go home.

Many campers were unhappy over the governing of some camp rules. In particular, they were very unhappy over the fact that they could not go home the weekend of July 4th. This one issue permeated into several of the enrollee interviews. (Later, however, the Director relented and let many of the campers go home for the weekend. His action was received with renewed enthusiasm.)

2. Learnings (what kinds of things; how much).

   Most of the campers list things related to the forest and the environment and conservation. Several others listed learning how to live with others with different backgrounds.

3. Relevance of learnings for enrollees back-home setting.

   All of the campers feel that they are learning things that will be useful to them once they return home.

4. For any of the above 3 outcomes for which you noted racial/ethnic differences, indicate whether you feel these are due to inherent differences in values of the campers vs. the way in which the program is run in this particular camp. Cite evidence from your observations and/or interviews to support your conclusions.

   No racial/ethnic differences were noted.

5. Rate the degree to which minorities are integrated into camp life. Consider how you would rate the camp on each of the following:

   --minorities get along well with staff when the two interact.

   yes

   --minorities get along well with other enrollees when the two interact.

   yes

   --friendship choices are made across racial/ethnic lines.

   yes (but limited)

   --racial/ethnic groups are not given preferential treatment.

   true

   --differences in background among campers are highlighted and given respectful treatment.

   no - campers are treated equally irrespective of racial/ethnic background

6. To the degree you found less than "full integration" of minorities into camp life, indicate whether you feel the reason concerns basic individual differences among campers that cannot reasonably be dealt with by program changes vs. the way in which the particular program is run at this camp.

   Already covered (see Observation of Informal Settings: basketball game and general notes).

Summary of Sixteen Interviews

Guidelines for Enrollee Interview. [If individual interviews, all minorities and an equal number of non-minority randomly selected. If group interviews, choose all of same racial/ethnic]

1. How did you find out about YCC?

    ___School assembly ___Advertising ___Friend ___approached by school counselor or other adult

    Blacks: }
    Whites: } either by school announcement, school teacher (camp counselor) or by friend.

2a. Did many students in your school apply for YCC?

    Very few - some said a lot applied.

IF NOT: 2b. If not, was the reason because YCC had not been heard of or because the program was not appealing to the students?

    Didn't know about it.

3. What made you decide to apply to the YCC program?

    Sounded like interesting work in the out-of-doors; to help the environment; to get away from home.

4. How does your family feel about your coming to YCC this summer?

    They like it.

5. What about your friends, how do they feel about your coming to YCC?

    Blacks: Good idea, weird-crazy.
    Whites: Good idea, envious.

6. What is your overall impression of the camp? (PROBE FOR SATISFACTION)

    All campers like the camp and are satisfied.

7. How do you like living away from home with a group of people you hadn't known before?

I like it; I enjoy the opportunity to meet people with different backgrounds. It's a great experience.

8a. How have you found the work here: is it hard or easy?

In-between to hard but always fun.

IF HARD: 8b. Do you mind it? Why?

9. IF FEMALE STAFF IN CAMP: How do you feel about having women in staff positions?

I like it (especially female campers).

10. What kinds of rules do they have around here?

Lights out at 10:00. Lights on at 5:00.
Can't leave camp unsupervised.

10b. Are there too many rules or about the right amount to run a camp like this?

With so many campers, the right amount.

10c. How about enforcement: are the rules fairly [enforced]?

No answer.

11a. What are some of the things you are learning here this summer? (For each thing listed) Will learning this be useful to you?

About the Forest Service, forest, soils, water, conservation, and how to get along with others.

11b. FOR EACH THING LISTED: Will learning_____be useful to you when you get back home?

No answer.

11c. Overall, do you think the things you are learning here will be useful to you when you get back home?

Unanimously yes.

12. How do you feel about the staff? (IF LESS THAN FULLY POSITIVE, PROBE FOR THE TYPES OF THINGS THEY DISLIKE)

    All like with a few disliking Director and Assistant Director due to temporary situation re: leave.

13. If you could change anything about this camp, what would it be?

    (1) Nothing; (2) the food; (3) more free time to use recreational facilities.

14. Well, we've talked about quite a few things, is there anything we may have missed that you want to talk about?

    (1) Nothing; (2) free time; (3) less irrelevant work.

Camp Summary Report

(2nd Visit - 7th week)

There are no major changes from my first visit.

I was initially bombarded with numerous complaints by several campers. Their major concern was the "concentration camp" aspects of the camp. On talking to many others, however, the camp appears to be split in the attitudes held toward the camp. Many feel that the camp has improved in the past three weeks and are sorry they have to leave.

Ethnic grouping appears to be as strong or stronger than it was three weeks ago.

Staff Interviews

None of the staff noted problems which stemmed from the ethnic mix of the camp.

The Assistant Director, however, was of the opinion that Black rural enrollees are less happy with the camp than any of the other campers. This is due, he says, to the fact that rural Blacks are trying to get out of the country, while urban kids are trying to get into the country.

If the camp began again today, the Director says he would have a smaller camp, fewer young staff members, and a mess hall separated from others in the camp area.

APPENDIX B

OBSERVER TRAINING MATERIALS

Cultural Observers

5/14-15 -- Introduction to YCC and phoning contact people
6/3 -- Training begins in Ann Arbor
6/10-17 -- Observers leave for field
8/19-23 -- Debriefing in Ann Arbor

SUMMER: post training

-alone time
-travel time
-5-day week (observation + alone + travel)
-conference call / consultation call -- last camp, next camp
-send in reports weekly, narrative + observation form, NCR paper
-midsummer break?
-debriefing: editing and integrating summary
 group integration of hypotheses, etc. -- 2-day+
-product from Phase II
 1- integration supported by observation form data + anecdote
 2- case studies

TRAINING 6/3-7

1. Participant/observer balance
2. Process/content concepts
3. Observation skills/concepts & methods
4. Interviewing practice
5. Sensitizing to issues

INTRODUCTION 5/14-15

1. Introduction
2. Learning about YCC
3. Camp images
4. "Mechanics" + schedules
5. Materials needed
6. "Supports"
7. Pay, etc., travel
8. Phoning

ISR

INSTITUTE FOR SOCIAL RESEARCH / THE UNIVERSITY OF MICHIGAN / ANN ARBOR, MICHIGAN 48106

June 20, 1974

Camp #__________

Camp Name ______________________________

Approximate date for first visit: ______________

Dear Camp Director:

Please excuse this form letter, but we need to notify some 30 camps that they have been selected to receive a visit from one of our observers this summer.

You should already have received the attached letter from the Washington YCC office explaining the entire research program being carried on this summer by the University of Michigan. That letter describes our interest in understanding the perspective that minority enrollees have on the YCC program. We have trained a number of graduate students who will be going to various camps which have minority enrollees.

Their job is to interview enrollees and staff and to observe the many activities that go on in a camp. Their purpose is not to evaluate your camp, rather it is to understand how people in the camp--especially minority enrollees--view their experience in YCC. Their job should not interfere with your program's activities.

The observer who is coming to your camp will notify you by phone before arriving. When he or she arrives, he will be glad to discuss his job in more detail. The observer will stay three to four days on the first visit, followed in some cases by a return visit of one to two days later in the summer. Echoing Washington's request, in the attached letter, we ask you to assume the cost of meals for the observer if that is possible.

We ask you to introduce the observer to the whole camp soon after he arrives, and do whatever you can to make him fit naturally into your ongoing program. It will be most helpful if you simply say that he is there to understand how a YCC camp operates and how enrollees respond to the program. We feel that we can get the best information on minority response to the program by not mentioning this as our purpose, since doing so often times has the effect of getting some people to think about issues or problems that they would not have otherwise noticed.

We want to thank you in advance for your cooperation. We hope that this summer's effort will provide some clues about ways to make YCC as valuable and rewarding an experience for minorities as possible. Your assistance will make this task easier.

If you have any questions, please call collect to (313) 764-2560 and ask for Jere Johnston, Al Jaramillo, or Wayne McCullough. We will be glad to answer any questions you may have about this program.

Sincerely,

Jere Johnston

Jerome Johnston
Study Director

JJ:rw

Enclosure: Mowitt-Brawley letter "Role of the University of Michigan in the 1974 Youth Conservation Corps Program"

United States Youth Conservation Corps

United States Department of the Interior
Office of the Secretary
Washington, D C 20240

United States Department of Agriculture
Forest Service
Washington, D C 20250

Reply to: 1840 Youth Conservation Corps

Subject: Role of the University of Michigan in the 1974 Youth Conservation Corps Program

To: YCC Camp Directors

The enclosed statement describes the objectives and methods which will be used by the University of Michigan under its grant to conduct research at each Federal Youth Conservation Corps camp this summer. You are asked to cooperate fully. Utilization of the feedback which will be provided you will benefit both your camps' effort and the program as a whole.

ROLE OF THE UNIVERSITY OF MICHIGAN IN THE 1974 YOUTH CONSERVATION CORPS PROGRAM

Again in 1974 the Institute for Social Research at the University of Michigan will be performing research on the YCC for the Departments of Agriculture and Interior. However, the type of research will be different than in earlier years. This memo describes their responsibilities.

There are three thrusts to their work:

(1) Developing a package of training materials which each camp director can use to train his staff in problem-solving skills.

(2) Experimenting with feeding enrollee questionnaire data back to camp staff.

(3) Exploring minority reaction to YCC.

Problem-solving training materials. In their visits to camps last summer the researchers were impressed with the importance of early identification by the staff of any problems which might arise in the camp. This is especially true of a program which runs for such a short span of time. They feel that the key to early identification and then solution of problems lies in the problem-solving skills of the camp staff. They are designing a training package which a camp director can use during the staff training period to help the staff improve their skills in this area. They have also designed a checklist of common problem areas. They urge camp directors to use this with their staff as part of a meeting held early in the camp season.

Feedback of enrollee questionnaire data. The research staff is continuing to experiment with ways to feed back enrollee data to camp directors. The purpose is to provide diagnostic information about enrollee response to camp life which could help camp staff in modifying the program. To accomplish this they will be sending you two sets of questionnaires to administer to the enrollees: the first at the beginning of camp and the second during the last week of camp. At the end of camp there is a short questionnaire for staff as well. All of the questionnaires are very short this year. You should send the completed questionnaires back to them immediately after administering them. Within three days of receiving the first set of questionnaires the Institute will send to some camp directors a brief report describing the enrollees' responses. This is to be used to look for ways in which the camp program might be modified to improve camper response. The end-of-camp questionnaire will be used in a similar way. After all camps have sent in their questionnaires, a report will be sent to individuals responsible for each camp, showing what enrollees and staff thought about various aspects of the program.

This feedback system is still in the experimental stage. In order to evaluate whether it is helping camps (and therefore whether we should adopt it as a regular part of the program), some camps will not receive the first report based on the first questionnaire. This will allow the researchers to compare camps that received the reports with those that did not. Similarly with the problem-solving materials; some camps will not receive these materials. This will help determine whether the materials make a real difference for those camps which do receive them.

The questionnaires ask about camp life, interpersonal relations between campers and staff, and camper participation in camp decision-making. This year the University is not responsible for the Environmental Education Test; this has been taken over by the agencies, and you should have received a notice about this earlier.

Response of minorities to YCC. In the first three years of the YCC program, research from the Institute has indicated that minorities have not responded to the YCC program as positively as have whites. This is particularly true of Black and American Indian youth. There are a number of possible reasons for this, and we would like to identify what they might be. Accordingly, we have asked the University to train several graduate students as observers and send them to various camps which have minorities. These observers will visit each of the selected camps one to two times during the summer. The first visit will be for three to four days; the second for maybe only one to two days. They are not there to evaluate your camp. Their sole purpose is to collect information which will help us better understand the perspective that a minority person has on the program. To get this, the observers will talk with minority and non-minority enrollees as well as the staff. We think the perspective and insight of the staff of each camp is particularly important and hope you can be helpful in this regard. Hopefully, by visiting about 30 camps the observers can give us some clues about ways to make YCC as valuable and rewarding an experience for minorities as it is for whites.

If an observer is to come to your camp, you will be notified ahead of time. We ask you to extend a welcome to the observer and allow him to become a part of camp life for a few days. If possible, camps are asked to assume the cost of providing meals to the observers.

Peter G. Moritt

Deputy Director, Manpower Training
and Youth Activities

James F. Brawley

Acting Director of Manpower
and Youth Conservation Programs

WEEKLY CHECKLIST FOR ITEMS SENT TO ANN ARBOR

1. Receipts for all reimburseable items, and the ISR travel form, & mileage form.
2. Camp summary report (copy).
3. Camp narrative report (copy).

Checklist of items for the notebook.

1. List of personnel and emergency phone numbers.
2. List of campsites for your region.
3. List of itinerary (Be sure to leave a copy with the people in Ann Arbor).
4. List of periodic checks for the car.
5. Weekly checklist of items to be sent to Ann Arbor.
6. Franked return envelopes to Ann Arbor.
7. Expense forms, and pouch for receipts of reimbursable items and mileage forms.
8. Schedule of paydates and reimbursements (to cash advance balance).
9. Staff interviews, camper interviews, camp summary report, observation scheme, task outline (general guidelines).
10. NCR paper for the camp narrative.
11. Additional items you should have in your possession or should have done. Staff I.D., signed time sheets and travel vouchers, drivers license.

Revised 6/12/74

TO HELP OBSERVER IN THE CAMP

Try to keep a copy of the Pete Mowitt letter handy so that you can give it to the Camp Director and refer him to the third paragraph section [Their sole purpose...] in order that the Camp Director would not have to go through his files and dig it out.

NEGATIVE RESPONSES TO THE OBSERVERS

Staff person is suspicious of "evaluation" aspect of observer
    is suspicious of research
    is suspicious of academics, federal people visiting his camps

person can be occupied by mundane details

person might be philosophically opposed to research, to questionnaires, to interviews

person may not accept the results, or doesn't understand the significance of the research

person might resent the use of camp money for observers expenses

person sees observer as an intrusion to the scheme of the camp's plans for activities

person may see role of observer as part of an over-concern with minorities

Processes in the Interview

Interviewer may ask camper what he means by certain responses.

If information on a question is already given, then interviewer can summarize relevant information and ask camper if it reflects what he (camper) had said

if ok'd - write summary in appropriate spot
if corrected - add corrections

Role of reinforcement - like saying "uhuh," nodding of the head, and other positive reinforcers.

Negative reinforcers - distraction by interviewer, verbal and non-verbal behaviors.

Therapy: observer is a therapist as seen by camper

observer should cut off the personal problem and get to the questionnaire but abruptness may cause loss of rapport--"I'll talk to you later, when would be a good time?"

Problem of Good Data:

A. Rapport needed to get effective and cognitive responses. Honesty, "being up front" making sure of anonymity of response of camper. Putting people at ease.

Interview can have problems no matter what happens due to other (external) problems beyond control of either person.

B. Ability to wipe the slate clean before you go to the next camp

vs.

Trying to find certain themes, attitudes, feelings for the camps that are visited and consequently, developing a rationale for minority behavior, or developing a personal theory for behavior.

Paul Yambert Visit

On the Development of Legitimacy and Trust

A. The early weeks are chaotic - Lack of equipment, crisis oriented situation. The observer should be able to roll with the punches and be completely flexible, minimizing intrusion.

B. Resentment of the quota system - The staff person may not resent having minorities but to the playing of games with "minority needs, the importance of numbers, and the bureaucratic imposition of rules."

C. The Evangelistic spirit - The staff person suspects the non-ecologically oriented person and resents the observers presence but pointing out his non-ecological uses.

D. Role of the evaluation - The loss of time means a loss of money. YCC is based on public benefit analysis - therefore the observer is an intrusion.

E. Specialized vocabulary - The staff person and the observer speak different languages and may probably have different personalities. The observer will need to know how to explain his presence in the camp not in psychological-cultural terms but in a non-evaluative, open, non-interventionist terms.

F. Opposition to surveys and questionnaires:
    a. Flat-out wrong
    b. Professional jealousy - EE teacher local college person and U of M gradschooler
    c. The staff person may see the observer as plainly incompetent and refuse to listen or help observer

DOC #1
U of M
YCC74

CAMP DIRECTOR
GENERAL INFORMATION QUESTIONNAIRE

CAMP NAME ______________________ AGENCY IDENTIFICATION #: __________

DATES OF CAMP __________ TO __________ BUREAU __________ RESIDENTIAL __________ NON-RESIDENTIAL __________

NEW CAMP? YES ______ NO ______ STAFF: ☐ PROJ MAN ☐ CAMP DIR ☐ EE SPEC (check box if first year)

CAMP DIRECTOR'S NAME ______________________

CAMP ADDRESS ______________________ ______________________ ______________________
(Best address to which we can ship materials after May 15)

ADDRESS AFTER CAMP ______________________ ______________________ ______________________

CAMP TELEPHONE ______________________
(Include Area Code)

PROJECT MANAGER'S NAME ______________________

ADDRESS ______________________ ______________________

TELEPHONE ______________________
(Include Area Code)

ESTIMATED NO. OF CAMPERS: __________ ESTIMATED NO. OF STAFF: __________

MINORITY GROUP	CAMPERS	STAFF
BLACK (Specify rural or urban)	______	______
AMERICAN INDIAN (Specify tribe: __________)	______	______
SPANISH-SURNAMED (Underline whether Chicano, Mexican-American, or Puerto Rican)	______	______
OTHER GROUP	______	______

Who should we contact around May 15 to find out the correct number of minorities?
☐ PROJECT MANAGER ☐ CAMP DIRECTOR ☐ OTHER ______________________
____

APPENDIX C

MATERIALS USED DURING OBSERVATION PROCESS

TASKS FOR ISR CULTURAL OBSERVERS

Informal Observation

Camp characteristics: location, physical, composition (sex, age, race), structure (tight/loose, hierarchical....), program (work, recreational, etc.)

Formal Observation

I. Job: (for most of the work crews, observing each one separately). The move to the job (spirit, tone, enthusiasm); the job itself (in 1/2 or 1/3-day units); the return to camp (spirit, tone, etc.).

II. EE Class (1 observation)

III. Recreation group formally organized (several observations, depending on mix of group members)

IV. Informal camper groupings (1 per day)

Formal Interviews

I. All Staff; if possible

II. All minority campers; sample of non-minority campers

Summary Report

Suggested Sequence

Day 1: arrive, meet with director, get settled, peruse camper list
dinner: be introduced to camp
evening: get acquainted; observe informal groupings of campers

Day 2+ before crews lv camp -- an observation of sociometric among campers
8-5 work crew: (see above); perhaps i'w crew leader in truck cab on way back to camp
eve i'ws/observe formal rec groups/observe informal groupings.

Last day: write summary report; send to Ann Arbor.

POSITION PAPER ON THE TASKS OF THE ISR CULTURAL OBSERVERS

This paper is an elaboration of the Doc#3 TASKS FOR ISR CULTURAL OBSERVERS. It should be used to amplify and explain the parts of the TASKS that are important to the narrative report.

Informal Observation

This report should contain several sections; the first is a description of the YCC Camp. The following questions may be helpful: Where is the Camp located (in the city, in the suburbs, in a National Park)? What is the Camp situation (tents, barracks, cabins, full plumbing facilities)? What is the Camp's physical appearance (cabins run down)? This section involves the observer in making his own judgements about the environment of the Camp.

The second section should involve the Program of the Camp. The following questions may help: What is the general type of work involved with this Camp (forestry-blazing trails; maintenance of government property-painting; or a combination of the two)? How much of the work is a function of the Camp site itself (fixing up the Camp grounds, litter pickup)? Is there any "busy work" (paint the same house twice)? Is the EE Program and the work program coordinated together or is one of them the dominent function fo the Camp? Are the work assignments confused because of a lack of efficiency, or is the Program planned out from Day one to the last Day of Camp?

The third section of the Informal Observation involves the observed "Structure" of the Camp. The emphasis here is on power, authority, and its effect on the members of the Camp. The following questions may help: Is the authority of the Camp centralized in the Camp Director, or do staff members have the option of exercising their discretion? Do the key staff members (CD, EEI) have absolute responsibility for their areas or do the areas overlap? How much freedom do lower staff members have in enforcing the rules? How does an errant camper get dealt with--is he sent directly to the Camp Director or does the counselor deal with him first? How much cooperation is there among staff members? Will one staff member "cover" the job of another? How much interstaff mixing is there without the Camp Director to call meetings? Is everyone at the camp on a first name basis? How much freedom is given to the campers in terms of clothes selection, free-time activities, choice of assignments, curfews, or intermingling with other campers (especially of the opposite sex)? How much variability is allowed at the Camp-- Can Chicano campers speak Spanish to one another without the staff or other campers getting annoyed?

Formal Observation

This report covers those times when the Campers are in a "Formal" situation. Formal means that the event is scheduled into the Program of the Camp.

I. On the job: Doc # 6 is intended to be used to help you in developing this report by enabling you to use the general classifications to "score" the Staff-Camper interaction. This "scoring" helps us to understand what is happening in the Camp and how the Campers themselves respond to the actions of the staff. The observation outline (II) is also important in describing the task in a unit of time (1/2 to 1/3 day) The working conditions and "atmosphere" are main areas of Camper satisfaction or dissatisfaction.

The report involves observing several different work crews and how each one acts. The following questions may help: When the Campers prepare to go to the work site; is there a lot of confusion? Are the Campers told where to go only moments before they are to leave? Are there established work groups or are the work groups reassigned each day? Are they assigned tasks according to the type of work involved? Is the work group generally sent to an area and then divided further for specific tasks? As they move to the job, are they full of enthusiasm do they have expectations of the job in terms of dificulty? How much enthusiasm is affected by the day (Bad Mondays--Glad Fridays)?

II. EE Class: Several Questions: Is the Class in a classroom with desks i.e. how similar is the situation to a school-type atmosphere? How dissimilar is the instruction? Is the Class a one-way or two-way process? Is the Textbook a substitution for the Bible or is it disregarded altogether?

III. Recreation Group formally organized. Hopefully helpful questions: How much freedom do Campers have in selecting their teammates or partners? Do the staff dominate the action completely or not at all? Was this recreation organized by the Staff, by the Camp Director, or by the Campers themselves?

IV. Informal Camper Groupings: More Questions: Who do the Campers mix with after the job and not in a structured-formal period? If there is grouping, what are the dimensions of the group-along age lines, ethnic lines, what? What are the characteristics of the leaders of the various groups and why were they selected--because of higher age, greater strength, stong personality? Are the leaders of the Camp in that position because the Camp Director has a personal preference?

Formal Interview: These are elaborated in a separate Document.

Summary: This is elaborated in a separate Document.

GUIDELINES FOR STAFF INTERVIEW

Ideally, all staff will be interviewed. In the event that this is not practical then the following people should be interviewed as a minimum: Director, Work Coordinator, EE Instructor, some work crew leaders, and some group living counselors. If there are "Youth Leaders" in camp, some interviews with them would also be desirable.

Combine "First" + "Second" for single visit.

FIRST VISIT (I'w to be carried on informally with notes taken later.)

1. Generally, how satisfied are the campers with the YCC program?
2. Have you noticed any differences among groups of campers in their response to the program? (Note groupings that staff member makes; then, if necessary, probe for whether differences were noted for any of the following: urban/rural, younger/older, male/female, white/non-white (specify)
3. How much experience have you had working with adolescents?
4. Note sex, age, race of staff member

SECOND VISIT (You may have to take some notes on cards.)

1. How well are things going.....
2. Over the course of the summer have you experienced any problems with campers or staff?
    a. What are they? (Probe about any additional problems you noted in first visit)
    b. What solutions were considered for the ______ problem (focus only on problems concerning minorities in camp)
    c. What solution was actually tried?
    d. Was it successful or unsuccessful? (Note staff members perception; later see if campers also viewed it as unsuccessful.)
3. If you were starting camp again today, are there any things you would do differently? (Note everything; probe for details on things that relate to minority presence in camp).

GUIDELINES FOR STAFF INTERVIEW QUESTION BY QUESTION EXPLANATION

The questions in Document number 4 (Guidelines for Staff Interview) are intended to tap information in regard to the following objectives:

First Visit

1. This was designed to get at what the staff member's perceptions are of their campers. It is particularly important to get this information to see how their perceptions of camper satisfaction correspond with that of the camper self-reports (also what can be gained from various observations). The degree of disparity between staff and camper viewpoints may begin to point out the degree of sensitivity to the campers' situation and feelings about the camp setting. It is also important to note differences among the various levels of staff. Are the group living counselors more aware of the actual levels of camper satisfaction than is the Camp Director? Are there differences reported for minority vs. non-minority campers? Questions such as these should be addressed in the report regardless of whether there are reports and evidence of such differences or not. Report and non-report of information is valuable. An omission of such data is not!

2. This question is much like number one in terms of the differences to be noted. It is different in that here we want to note the more tangible product of response (actual behavior such as verbal responses, quality of interaction with others,etc.) rather than the more subjective "levels of satisfaction". Often the inferences which staff make in question one are based on the responses they report here in number two. Again, it is important to note differences reported about the campers and also by level of staff.

3. Clearly, this question will tap, we hope, information on which we can make inferences about the particular staff member's orientation to campers (both attitudinally and behaviorally). It might also be interesting to note the kind of experiences he or she has had with minority adolescents.

4. Demographic information to perhaps note differences and similarities in staff attitudes and perceptions.

Second Visit

1. Since this is generally asked of the staff late in the camp we hope to get a general overview of the total camp experience. It flows very easily into question two.

2. This question and its four sub-items are straightforward in tapping the problems which arose in camp that may pertain to the minority camper's experience. And, even more important than the problems, how were they dealt with? As noted in 2d the degree of success is important for plotting against camper viewpoints.

3. The responses noted here, we hope, should tell us what are the kinds of problem areas which were perceived by the staff members and perhaps feelings of personal efficacy. Given the open-endedness of the question and your probes on details of issues related to minority campers, we may begin to get a much better feel for how he or she feels that minority people should or would be accomodated.

HOW TO ADMINISTER THE STAFF END-OF-CAMP QUESTIONNAIRE

Each staff member in your camp, from the Director on down, should fill out one of these questionnaires at or about the same time as you administer the end-of-camp questionnaire to your campers. All answers should be written on the brown answer sheets enclosed.

Please note that the answer sheets for staff should be kept separate from campers' answer sheets. We are including a separate return envelope for staff answer sheets. If we have not enclosed enough copies of the questionnaire and answer sheets (we've had to guess at how many staff you have), then use any extra answer sheets left over from the administrations of the camper questionnaires, and let staff share questionnaire booklets (this is OK since they won't write in the booklets in any case).

Thank you for your help!

HOW TO ADMINISTER THE STAFF END-OF-CAMP QUESTIONNAIRE

Each staff member in your camp, from the Director on down, should fill out one of these questionnaires at or about the same time as you administer the end-of-camp questionnaire to your campers. All answers should be written on the brown answer sheets enclosed.

Please note that the answer sheets for staff should be kept separate from campers' answer sheets. We are including a separate return envelope for staff answer sheets. If we have not enclosed enough copies of the questionnaire and answer sheets (we've had to guess at how many staff you have), then use any extra answer sheets left over from the administrations of the camper questionnaires, and let staff share questionnaire booklets (this is OK since they won't write in the booklets in any case).

Thank you for your help!

HOW TO ADMINISTER THE STAFF END-OF-CAMP QUESTIONNAIRE

Each staff member in your camp, from the Director on down, should fill out one of these questionnaires at or about the same time as you administer the end-of-camp questionnaire to your campers. All answers should be written on the brown answer sheets enclosed.

Please note that the answer sheets for staff should be kept separate from campers' answer sheets. We are including a separate return envelope for staff answer sheets. If we have not enclosed enough copies of the questionnaire and answer sheets (we've had to guess at how many staff you have), then use any extra answer sheets left over from the administrations of the camper questionnaires, and let staff share questionnaire booklets (this is OK since they won't write in the booklets in any case).

Thank you for your help!

GUIDELINES FOR ENROLLEE INTERVIEW

[If individual i'ws, all minorities and an equal number of non-minority randomly selected. If group i'w, choose all of same racial/ethnic]

Camp____Camp No.______

Individual or group____
(for group, e.g., 5 girls 14-15, oriental)

1. How did you find out about YCC?

___School assembly ___Advertising ___Friend ___approached by school counselor or other adult.

2a. Did many students in your school apply for YCC?

IF NOT: 2b. If not, was the reason because YCC had not been heard of or because the program was not appealing to the students?

3. What made you decide to apply to the YCC program?

4. How does your family feel about your coming to YCC this summer?

5. What about your friends, how do they feel about your coming to YCC?

6. What is your overall impression of the camp? (PROBE FOR SATISFACTION)

7. How do you like living away from home with a group of people you hadn't known before?

8a. How have you found the work here: is it hard or easy?

IF HARD: 8b. Do you mind it? Why?

9. IF FEMALE STAFF IN CAMP: How do you feel about having women in staff positions?

10. What kinds of rules do they have around here?

10b. Are there too many rules or about the right amount to run a camp like this?

10c. How about enforcement: are the rules fairly [enforced]?

11a. What are some of the things you are learning here this summer? (For each thing listed) Will learning this be useful to you?

11b. FOR EACH THING LISTED: Will learning ______ be useful to you when you get back home?

11c. Overall, do you think the things you are learning here will be useful to you when you get back home?

12. How do you feel about the staff? (IF LESS THAN FULLY POSITIVE, PROBE FOR THE TYPES OF THINGS THEY DISLIKE)

13. If you could change anything about this camp, what would it be?

14. Well, we've talked about quite a few things, is there anything we may have missed that you want to talk about?

15. AFTER I'W

_____ grade in school (last completed)

_______ race

School size: [ ] less than 150
[ ] 150 - 500
[ ] 500 - 1,000
[ ] more than 1000

_____ male _____ female

Characteristics of home town: ______________________________

____

GUIDELINES FOR THE ENROLLEE INTERVIEW FORM:

A LIST OF INFORMATION FOR THE GUIDELINE FORM

HEADING: If you are dealing with only one individual, his initials are helpful so that we can refer to his interview by his camp number followed by his initials.

If you are dealing with a group, then write down the age range, the sex of each of the subjects, and use their initials both for reference and so that we can follow the response to the items in the guidelines.

QUESTION 1: The purpose is to find out how individuals hear about YCC and whether the minority kids are specially selected by the high school counselor (or any other adult) so that the YCC Camp can fulfill its "quota" for the benefit of the Department of Interior Compliance (Title VI). Other related questions are if the HS counselor told the individual that he was going to the camp or did the counselor make it an option for the student. If the camper was told about YCC by a minority friend (peer or otherwise), then that information is helpful.

QUESTION 2a:
QUESTION 2b: A Yes-No type question that is more a transition question than an information seeking question. But the answer does need to be looked at in terms of the tone of the answer. If Yes, did they apply because they had heard about the program and it appealed to them. If No, was it because they had NOT heard about the program or because it was NOT appealing to the camper.

This question tries to tap the camper's perception of how extensive the advertising part of the YCC program was. The general issue is recruitment and if what YCC stands for can be seen as relevant for the minority person. Related question: Can the current camper see the YCC program as useful/meaningful to his ethnic/racial peer group (in his school)?

QUESTION 3: This question looks to the motivations of the particular camper and why he entered the YCC program. The answers should vary on the amount of self involved in the decision. Related questions: Were the reasons external, i.e., counselor told him, or he needed the money ($300/8 weeks) or internal, i.e., YCC is a good program, I like being in the fresh air; or a combination of the two: YCC is a chance to get away from home?" Did YCC present an approach-avoidance conflict?

QUESTION 4: Attempts to get at how the camper's family reacted to the YCC program. "Was his family apathetic, pushy, or encouraging?" It gives an insight into home background and how it affects the type of person that YCC gets. "Did the family feel glad that he had a job or sad that he was leaving home? What about the responses of the father (get a job), mother (sad to see son/daughter leave home), brothers, sisters?" Basically, is the camper family-dependent?

QUESTION 5: Attempts to get at how reliant a camper is on his peer group for support. How independent is the camper from his group of friends back home? The answer affects his work and his satisfaction in the camp. For example, if he is independent, he is more likely to accept differences in the camp; if he is not independent then he will look to a clique or a similar group to support his attitudes about the camp.

Also, there is interest in what his friends are doing back home, what the range of jobs are. Related question: Was YCC an alternative to doing nothing or was it more attractive than the types of jobs available back home?

There is also an interest in the different types of answers given to this question to give evidence for a difference in background/culture. For example, since many American Indians resent the "Federal agency" this question hopes to tap what his ethnic peer group also thinks - is he a sell-out to the white man? Or, another example, is the urban black person "culture shocked" at living in a rural setting?

QUESTION 6: The attempt is to get the camper to make a general effective evaluation of the camp (later questions tap specifics). His general/gut feelings are important in developing his attitudes towards the camp.

This question also hopes to draw out both the positive and negative aspects that the camper has thought about and are based on the primary impressions/events of the camp.

When the question says (PROBE FOR SATISFACTION) the observer should think - is this camper satisfied because of the efforts and workings of the camp or because it is a nice summer day and he just came from the swimming hole? Hopefully, the observer can pin satisfaction on the former and diminish the effect of the latter reason.

QUESTION 7: This question is more than just a measure of "homesickness." It is similar to a self-report of the camper's ability to deal with new settings and new people. Since the camper went from home to the camp, how does he feel about the transition - does the camper feel he "fits" into the group? A related question: Do you feel right here?

Secondly, this question looks at the camper's ability to deal with different racial/ethnic groups by measuring how "comfortable" or "predisposed" he is to settings where different people work together. Related questions: How did you feel when you found out there were other racial/ethnic groups here at camp? Are there other racial/ethnic groups back home in your neighborhood or school?

QUESTION 8a: This question hopes to tap the camper's predisposition to hard work. Hopes to see whether those with less satisfaction are not accustomed to hard work.

QUESTION 8b: This question is looking at the tolerance of hard work and how camper measures it. [It hopes to coordinate the work aspects of the camp and camper satisfaction.] Does camper say the work is hard but does not mind it because (1.) Everyone is doing the work and not complaining - peer pressure, (2.) A realization that he is getting paid for the work - "It's a job," (3.) A matter of prior exposure to hard work and acceptance - "It's hard, but not as hard as my last summer's job," (4.) Of the social factors of the work - "They are a bunch of neat people to work with," (5.) He is learning a skill and a sense of self accomplishment - "It's hard but I'm learning how to pour concrete."

The question also hopes to coordinate the work aspects of the camp and camper satisfaction. Basically, to see if there is a gap in expectations of the YCC experience - did the camper view YCC as a summer-long campout or as another 8 hour, 5 day a week job?

QUESTION 9: The interest is in how the camper perceives the role of the female, since their role in society has changed lately and because in some cultures there are different role expectations of the female and her use of authority. Thus differential responses that tap on women's lib are important and the role of women as defined in ethnic cultures is important. The observer should get an idea of what the camper's expectations concerning the role of women are and how he might have been "shocked" by the actions of the female staff. In terms of differences in cultures (and therefore differences in answers) the observers should note if the camper accepts or rejects the women if they give orders (as part of the staff position). The observer should also note how minority males/females react to the camp situation and whether or not the staff is seen as *aware* of these differences.

Also hopes to explore camper's response to the coed setting. As to whether the coed setting was part of the attractiveness of the YCC program (and therefore important in the decision to come to camp). Also tries to tap the camper's response to males and females doing the type of work that itself is in the "masculine" role area.

QUESTION 10: This question aims to get camper to focus on the types of rules that are in the camp. The camper decides the definition and/or type of rules, and the observer notes if they are the written or unwritten type. This question is basically related to the individual's sense of freedom and the camp structure. (This is why the *observer* needs to note what type of structure and how much freedom exists in the camp - these parts of the observation report and the enrollee summary have to look similar.)

QUESTION 10b: Most adolescents feel a definite need for some clearly defined rules to structure their life, and they respond when there are too many *or* too few. The question wants to ferret out what the camper thinks of the structure of the camp. Interest is in whether camper likes the rules: are they okay, is the camp "open" so that there is a strong sense of autonomy, independence, self-guidance? OR are the rules used to structure the lives of the kids (for uniformity) or are there hidden reasons - are lights out at 10:30 p.m. so staff can have beer and gab until midnight without worrying about the campers? The observer again should note how closely the camper perceives the logic of the rules: are they for his own safety (wear hardhat in forest), for safety of others (don't swim in creek alone), or are they for "other" reasons (wear workshirt, levis and work boots at all work sites) that might be restrictive? Related questions: Is the amount of structure too overbearing for him as a teenager?

QUESTION 10c: The question is about fairness and perceived relationships between the staff and "other" campers. The importance of equal treatment to all has a lot to do with minority group satisfaction: are all the groups in the camp treated the same way under the rules?

Secondly, it taps what the structure of the camp is: are the rules enforced to the letter (a symptom of a highly structured camp) or is the spirit of the rules more important as a consideration of the treatment of an "errant" camper? Related question: Do the staff pick on certain groups in the camp to do certain jobs? Do the staff defer everything to the Camp Director?

QUESTION 11(a,b,c): This looks at the content of the YCC program and whether it fulfills the camper's own ideas of what his "learning needs" are so that he can have a set of skills valued back home.

QUESTION 11a: This question asks for a self-report on what the content of the YCC learning program is perceived to be. The subquestion looks at how the camper feels his actual experience "fits in" with his perceived needs of the future. It looks at the adolescent need for job skills, job experience, and growth of self-confidence via accomplishment.

QUESTION 11b: The question hopes to tap how minority person views the relevance of the YCC content to the demands of his larger community (his peer group, his ethnic/racial group as a whole, his city area).

QUESTION 11c: The question gives a measure of how closely the YCC camp content relates to the content of the minority person's home life. For example, if the camper is from a rural area, then the skills may be highly valued. If the skill or "learning" is not seen as useful (or is just passed off with a general "yes"), then the camper may not have made the connection between what he learns (the content) of YCC and what (content) may be valuable in his home environment. This process is usually called "transfer of learning."

QUESTION 12: This question looks at the camper's general feelings toward the staff as the agents for the social system of the camp. Since it is the staff who determine and enforce the rules (who thereby develop the "structure" of the camp), and who can "make or break" the camp, the observer is interested in how the campers perceive the various roles, personal attributes, and the "empathy" of the staff.

There is a probe FOR THE TYPES OF THINGS that the staff do which the camper may dislike. For example, does the camper dislike the staff person because he is seen as incompetent for the job, too overbearing in enforcing rules, or racist. (Observer wants to know (1) what staff behaviors prompted such judgments by the camper and (2) if the observer himself notices the staff's behavior) Related questions: Do staff and campers intermix during recreation periods? Are there differences in how campers refer to majority/minority staff members? Is there a particular staff member who understands you? Would it help to have more (minority) staff members here at the camp?

QUESTION 13: This is a general question that was created to tap three general areas:

(1) Physical changes, i.e., bathtubs, bunks

(2) Personnel changes, i.e., more minority staff

(3) "Structural" changes, i.e., fewer rules, have coed dorms, more breaks on the job, more camper input into camp decisions.

QUESTION 14: This is an open-ender for the camper to really think about anything he might want to say about the camp. The emphasis should not be on what was missed in the interview but rather, WHAT THE CAMPER WANTS TO SAY ABOUT THE CAMP is important. The question should read: "Is there anything you want to say about the camp (in general), the staff, the rules, the other campers, your experience here at camp, or how you think the camp might be good for other 15-19 year olds?"

QUESTION 15: If an individual, elaborate on hometown characteristics - is camper from ghetto area in a large town, high SES neighborhood, or a one-dog town.

If a group, also elaborate on hometown characteristics but look more for the modal characteristics mentioning the amount of variability.

This part is also for racial self-identification (Chicano versus Spanish American versus Mexican American)

If a group, list initials, sex, and age of each participant.

OBSERVING STAFF-CAMPER INTERACTION

I. Scheme		Verbal and Non-Verbal 12. Silence/confusion	Whole Group	W	Minority
CAMPERS		11. Initiate negative			
		10. Initiate positive			
		9. Respond (compliant)			
LEADERS	direct	8. Giving orders			
		7. Disrupting commands			
		6. Non-objective criticism/ praise for meeting ldr standards			
	neutral	5. Information giving			
	indirect	4. Guiding suggestions (focus on C's needs)			
		3. Stimulating group self-guidance			
		2. Praise & approval			
		1. Statements of acceptance of C			
		0. Joking/relief			

II. Observation Outline

- A. Describe task
- B. Characterize staff-camper interaction
  1. Amt of staff interaction with campers. If low, picked up by campers?
  2. Type of supervision (tight/loose)
  3. Leader behaviors and member behavior: (use above scheme for guidance) for entire group
- C. Characterize any differences in leader behaviors directed at majority vs. minority
- D. Describe C-C "sociometric," re maj/min
  1. Choices; what's the basis
  2. Verbal exchange (awk/easy)
  3. Cooperation, respect, competitiveness

CAMP SUMMARY REPORT
ISR SUMMER OBSERVERS

Camp name ________________________________ Camp no. __________

Camp location ____

Observer____________ visit dates ________________Week of camp ______

Sponsor: BIA/BLM/BR/NPS/SFW/FS Type: 5-day res/7-day res/non-res

Racial/ethnic composition:

	STAFF	ENROLLEES
Black	____	____
Indian*	____	____
Oriental	____	____
Spanish*	____	____
White	____	____
TOTAL	====	====

*Describe more fully using enrollee/staff self-identification.

Unusual program characteristics:

Program structure: (tight vs. loose)

work time:

free time:

DATA BASE FOR SUMMARY REPORT:

_____ Number of staff interviews

_____ Number of enrollee interviews

Number of observations of:

_____ work groups (____no. of different work groups)

_____ other (specify:

_____ other (specify:

OUTCOMES OF INTEREST

(characterize for all campers; note differences for any racial/ethnic subgroups)

1. Satisfaction with program

2. Learnings (what kinds of things; how much)

3. Relevance of learnings for enrollees back-home setting.

4. For any of the above 3 outcomes for which you noted racial/ethnic differences, indicate whether you feel these are due to inherent differences in values of the campers vs. the way in which the program is run in this particular camp. Cite evidence from your observations and/or interviews to support your conclusions.

5. Rate the degree to which minorities are integrated into camp life. Consider how you would rate the camp on each of the following:
    --minorities get along well with staff when the two interact.
    --minorities get along well with other enrollees when the two interact.
    --friendship choices are made across racial/ethnic lines
    --racial/ethnic groups are not given preferential treatment
    --differences in background among campers are highlighted and given respectful treatment.

6. To the degree you found less than "full integration" of minorities into camp life, indicate whether you feel the reason concerns basic individual differences among campers that cannot reasonably be dealt with by program changes vs. the way in which the particular program is run at this camp.

REVISED

CAMP SUMMARY REPORT
ISR SUMMER OBSERVERS

Camp name ______________________________ Camp no. ________

Camp location ____

Observer__________ visit dates _____________Week of camp _____

Sponsor: BIA/BLM/BR/NPS/SFW/FS Type: 5-day res/7-day res/non-res

Racial/ethnic composition:

	STAFF	ENROLLEES
Black	____	____
Indian*	____	____
Oriental	____	____
Spanish*	____	____
White	____	____
TOTAL	====	====

*Describe more fully using enrollee/staff self-identification.

DATA BASE FOR SUMMARY REPORT:

_____ Number of staff interviews

_____ Number of enrollee interviews

Number of observations of:

_____ work groups (____no. of different work groups)

_____ other (specify:

_____ other (specify:

The observer should also write a short report identifying any UNUSUAL PROGRAM CHARACTERISTICS for the YCC Camp. The observer can note if this camp seems unique in the options or experiences that it can give campers. For example, does the camp have STRESS-CHALLENGE type activities, does the YCC Camp work with the Girl Scouts?

The observer should also write a report dealing with the PROGRAM STRUCTURE. The purpose of this section is to define the structure, both formal and informal, in which the enrollees operate. The structure can be seen in several places. On the job, stucture can be observed in the closeness of supervision. For example, do the work leaders specify that all aspects of the job be carried out in a particular manner, or do they monitor the activities allowing latitude as to how the job is done? During the campers' free time, structure is the extent to which activities are organized and supervised by the staff. A large amount of staff involvement in the planning and coordinating of activities is an example of a highly structured camp environment. The overall schedule of the camp should be looked at to give an idea as to the amount of structure in the camp. Again an example, if the campers entire day (or worse, his entire stay) is planned down to the last minute, then the camp is highly (or VERY highly) structured. Evidence of formal structure can be found in several documents such as the individual camp rules or the daily schedule of activities. The informal structure is harder to define. The observer should be able to look at several staff members and determine if the staff members have a tendency to guide the group along while giving the impression that the group is actually making the suggestions. Informal control is also an aspect of highly a structured camp environment.

SATISFACTION

Past research using paper-and-pencil questionnaires indicated that enrollees are highly satisfied, but that some minority groups are somewhat less satisfied than white campers. Are there any differences between majority and minority as far ay you can tell from the interview? We will plot your conclusions based on interview data against results of the questionnaire which the enrollees fill out at the end of the summer session.
Characterize both how much they seem to be satisfied and, if possible, the things about camp which they indicate have influenced their satisfaction or dissatisfaction.

LEARNINGS

Past research suggests that the particular things learned varies according to individual needs, as well as the particular things being taught. If this is true, you should find that enrollees focus on different learnings, ranging from tools to ecology, human relations, and camping skills. Again the quantity is important; are they learning a lot or a little. As with all of the questions, are there differences by racial/ethnic identification?

RELEVANCE OF LEARNINGS

Relevance may be a function of the particular home environment to which the enrollee must take and apply his learnings. Do you find that this is true? If it varies, is it due to cultural background or simply the individual's home setting (urban/non-urban) regardless of race?

DIFFERENCES

This perhaps is one of the most critical distinctions (discriminations) to be made by you. That is, there seems to be a gray area where the distinction between that which is a racial/ethnic difference and that which is residing within the enrollee is clouded. It is your task to state and document, with examples if possible, whether those differences are racially/ethnically grounded or whether it's just natural variation. The suggested procedure for analyzing the degree of integration may also be used here.

INTEGRATION

The degree to which minority group members feel a part of the ongoing camp activities may be an important determinant of particular levels of satisfaction with the program as well as degree of participation. In each of the five sub-divisions of this section we ask that you make a separate judgment of the various forms of integration by giving your impression as a function of looking at the behaviors across different settings (EE class, work crew, dining, free time, friendship circles, etc.). It may be that anything less than full integration is not necessarily bad. Your judgment as to both the degree of integration and its functional value are appropriate. It is also interesting to note a very high degree of integration and why. And, as noted in earlier sections you must make the discrimination whether these differences are attributable to "basic individual differences" or the way in which the camp is run.

SUMMARY REPORT: A POSITION PAPER

There are several data sources for the CAMP SUMMARY REPORT, this document lists the sources and coordinates them so that the observer can write a more concise summary of the Camp.

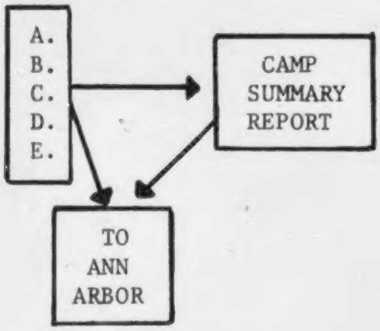
A. SUMMARY OF INFORMAL OBSERVATIONS (see Documents #3, 3a)

B. SUMMARY OF FORMAL OBSERVATIONS (see Documents #3, 3a, 6)

C. SUMMARY OF STAFF INTERVIEWS (see Documents 4, 4a)

D. SUMMARY OF ENROLLEE INTERVIEWS (see Documents #5, 5a)

E. SUMMARY OF PROGRAM STRUCTURE (see Document #7a)



APPENDIX D

REFERENCES ON NATIVE AMERICAN POPULATION *

---

*Taylor, Theodore W., The States and Their Indian Citizens. U.S. Department of Interior, Bureau of Indian Affairs, Washington, D.C., 1972 available from Superintendent of Documents. U.S. Government Printing Service, Washington, D.C. 20402. Stock number 2402-0024. Catalog number 120.2:ST 2/3. Price: $2.80. (Paper cover)

The table indicates that in 1970 there were 827,000 (827,091) Indians and Alaska Natives in the United States. The five States with 50 thousand or more of these were:

TABLE 1–STATES WITH 50,000 OR MORE INDIANS

State	*Population*		
	Indian	*Total*	*Percent Indian*
Oklahoma	97,731	2,559,253	3.8
Arizona	95,812	1,772,483	5.4
California	91,018	19,953,134	0.5
New Mexico	72,788	1,016,000	7.2
Alaska	51,528	302,173	17.0
Total	403,877	25,603,042	1.6

TABLE 2–STATES WITH 10,000 OR MORE INDIANS

State	*Indian Population*
North Carolina	43,487
Washington	33,386
South Dakota	32,365
New York	28,330
Montana	27,130
Minnesota	23,128
Wisconsin	18,924
Texas	18,132
Michigan	16,854
North Dakota	14,369
Oregon	13,510
Illinois	11,413
Utah	11,273
Total	292,301

TABLE 3—STATES WITH INDIAN POPULATION ONE PERCENT OR MORE OF TOTAL

State	*Percent of Total Population Indian or Native*
Alaska	17.05
New Mexico	7.16
Arizona	5.40
South Dakota	4.86
Montana	3.91
Oklahoma	3.82
North Dakota	2.33
Nevada	1.62
Wyoming	1.50
Utah	1.06

Table 1.—Indian Population, Land, Education, Law and Order and Other Services, 1970

States	Population					Special State Organization			Indian Education (5–18 year olds in school)		BIA
	Total Population (All races) 1970 Advanced Census Report	Indian Population									
		Total 1970 Census	Percent Indian	Federal Indian Areas March 1970 BIA	Percent State Responsibility	Indian Commission or Equivalent	Director or Coordinator	Director's Staff	Federal Schools	Public Schools	Agencies and Field Offices
U. S. Total or Number of States	203,184,772	827,091	.41	477,458	42.27	17[1]	16[1]	14[1]	47,922	127,596	28[1]
Alabama	3,444,165	2,514	.07	....	100.	--	--	--	--	All	--
Alaska	302,173	51,528	17.05	56,795[2]	0[3]	--	--	--	7,245	13,212	9
Arizona	1,772,482	95,812	5.41	115,002[2]	0[3]	X	X	4	17,824	19,747	15
Arkansas	1,923,295	2,041	.11	....	100.	--	--	--	--	All	--
California	19,953,134	91,018	.46	6,984	92.33	--	Pt. Time	--	--	All	12
Colorado	2,207,259	8,836	.40	1,764	80.04	--	--	--	65	622	3
Connecticut	3,032,217	2,222	.07	....	100.	--	--	--	--	All	--
Delaware	548,104	656	.12	....	100.	--	--	--	--	All	--
Florida	6,789,443	6,719	.10	1,286	80.86	X	--	--	124	258	2
Georgia	4,589,575	2,455	.05	....	100.	--	--	--	--	All	--
Hawaii	769,913	1,126	.15	....	100.	--	--	--	--	All	--
Idaho	713,008	6,687	.94	5,121	23.42	X	--	--	73	1,569	2
Illinois	11,113,976	11,413	.10	....	100.	--	--	--	--	All	2
Indiana	5,193,669	3,887	.07	....	100.	--	--	--	--	All	--
Iowa	2,825,041	2,992	.11	514	82.83	--	--	--	61	152	1
Kansas	2,249,071	8,672	.39	2,594	70.09	X	X	--	44	1,196	2
Kentucky	3,219,311	1,599	.05	....	100.	--	--	--	--	All	--
Louisiana	3,643,180	5,366	.15	268	95.01	--	--	--	--	All[5]	--
Maine	993,663	2,195	.22	....	100.	--	Comm.	10	--	121[6]	--
Maryland	3,922,399	4,258	.11	....	100.	--	--	--	--	All	--
Massachusetts	5,689,170	4,475	.08	....	100.	--	--	--	--	All	--
Michigan	8,875,083	16,854	.19	1,026	93.92	X	X	3	--	All	--
Minnesota	3,805,069	23,128	.61	11,023	52.34	X	X	3	23	2,995	3
Mississippi	2,216,912	4,113	.19	3,127	23.98	--	--	--	1,237	263	1
Missouri	4,677,399	5,405	.12	....	100.	--	--	--	--	All	--
Montana	694,409	27,130	3.91	22,592	16.73	X	X	2	769	8,274	10
Nebraska	1,483,791	6,624	.45	2,499	62.27	X	X	1½	44	737	1
Nevada	488,738	7,933	1.62	4,697	40.79	X	X	2	125	1,675	1
New Hampshire	737,681	361	.05	....	100.	--	--	--	--	All	--
New Jersey	7,168,164	4,706	.07	....	100.	--	--	--	--	All	--
New Mexico	1,016,000	72,788	7.16	76,835[2]	0[3]	X	X	2	8,733	20,377	13
New York	18,190,740	28,330	.16	....	100.	X	X	4	--	All	1
North Carolina	5,082,059	43,487	.86	4,766	89.04	--	--	--	1,155	533[7]	1
North Dakota	617,761	14,369	2.33	13,948	2.93	X	X	2	3,459	3,409	5
Ohio	10,652,017	6,654	.06	....	100.	--	--	--	--	All	1
Oklahoma	2,559,253	97,731	3.82	81,229	16.89	X	X	3	1,102	35,278	24
Oregon	2,091,385	13,510	.65	2,835	79.02	--	--	--	55	1,200	4
Pennsylvania	11,793,909	5,533	.05	....	100.	--	--	--	--	All	--
Rhode Island	949,723	1,390	.15	....	100.	--	--	--	--	All	--
South Carolina	2,590,516	2,241	.09	....	100.	--	--	--	--	All	--
South Dakota	666,257	32,365	4.86	29,707	8.21	X	X	2	4,347	5,167	8
Tennessee	3,924,164	2,376	.06	....	100.	--	--	--	--	All	--
Texas	11,196,730	18,132	.16	....	100.	X	X	25	--	All	1
Utah	1,059,273	11,273	1.06	5,999	46.78	X	X	4	1,023	1,407	2
Vermont	444,732	229	.05	....	100.	--	--	--	--	All	--
Virginia	4,648,494	4,904	.11	....	100.	--	--	--	--	All	--
Washington	3,409,169	33,386	.98	15,845	52.54	--	--	--	334	6,537	6
West Virginia	1,744,237	808	.05	....	100.	--	--	--	--	All	--
Wisconsin	4,417,933	18,924	.43	6,862	63.74	--	--	--	--	1,947[8]	1
Wyoming	332,416	4,980	1.50	4,140	16.87	X	--	--	80	1,041	1
Washington, D.C.	756,510	956	.13	....	100.	--	--	--	--	All	1
											133

---

[1] Number of States.

[2] Alaska, Arizona, and New Mexico show more Indians in Federal service area than the 1970 Census totals for the State. BIA has not had a chance to review all pertinent data and review its service population figures.

[3] Some Indians are undoubtedly in urban areas and not receiving service from BIA. Complete Census detail not yet available to determine the number.

[4] Florida has also committed another 143,620 acres for Indian use bordering on the state reservation. The State has also dedicated three small parcels of land along the Tamiami Trail.

[5] Some Chitimachas in Federal school, included in Mississippi total.

[6] Maine has State reservation schools for elementary pupils on the reservations. These totals are the only students that Maine funds specially because they are Indians. All other Indians in the State are in the public schools on the same financial basis as any other children. The Maine figure for "public schools" and "other schools" are not included in totals.

[7] Figures only for Eastern Cherokee; do not cover Lumbees, the most numerous Indian group, none of whom are eligible for Federal schools.

[8] Figures only for federally recognized groups. Other Indians are State or private responsibility.

Federal trust land as of June 30, 1970, from Annual Report of Indian Land, BIA.
State reservation land figures from the States concerned.
Special State organization from answers to GIIC questionnaire by the States.
Indian Education statistics from "Statistics Concerning Indian Education" Fiscal Year 1970, BIA. (Figur
do not total as Winnebago omitted from source and included here). Figures do not cover all Indians in pu
schools even in States listed, but are only figures reported by BIA.
Law and Order jurisdiction from information compiled by Branch of Judicial, Prevention and Enforceme
Services, BIA, by telephone conversation with areas, June 1970.
BIA agencies, BIA Directory, October 1970 (includes area-wide offices, Indian agencies, independent irri
tion districts, independent boarding schools, field employment assistance offices, industrial developm
offices.) Does not include over 200 schools under supervision of agencies. Does include Sherman, Phoe
Haskell, Carter Seminary, Seneca Indian School, Chemawa, Chilocco, Riverside, Eufaula, Jones Acade
For example, there are 69 BIA schools in Alaska and only Mt. Edgecumbe and Wrangell schools are inclu
in the above count.
Indian Health Service Hospitals and facilities, from information submitted by IHS.

Of the 827,091 Indians reported in the Census 307,867 (37%) live in "Standard Metropolitan Statistical Areas." This metropolitan Indian group, however, is less than one quarter of one percent (.22) of the total metropolitan population.

Those "Standard Metropolitan Statistical Areas" with 500 or more Indians are:

Arizona	
Phoenix	11,159
Tucson	8,837
Arkansas)	
Oklahoma)	
Fort Smith	3,812
California	
Anaheim	3,920
Santa Ana	
Garden Grove	
Bakersfield	2,039
Fresno	2,144
Los Angeles	24,509
Long Beach	
Modesto	686
Oxnard	1,150
Ventura	
Sacramento	3,559
Salinas	1,139
Monterey	
San Bernadino	6,378
Riverside	
Ontario	
San Diego	5,880
San Francisco	12,011
Oakland	
San Jose	4,048
Santa Barbara	1,008
Santa Rosa	1,623
Stockton	1,218
Vallejo	1,263
Napa	
Colorado	
Colorado Springs	639
Denver	4,348
District of Columbia	
Washington, D. C.	3,300
Maryland	
Virginia	
Florida	
Ft. Lauderdale	664
Hollywood	
Miami	1,085
Pensacola	517
Tampa	811
St. Petersburg	
Georgia	
Atlanta	893
Hawaii	
Honolulu	996
Illinois	
Chicago	8,996
Indiana	
Gary	504
Indianapolis	767
Iowa	
Sioux City, Iowa, Nebr.	865
Kansas	
Topeka	981
Wichita	1,977
Louisiana	
New Orleans	885
Maryland	
Baltimore	2,553
Mass.–R. I.	
Boston	2,132
Providence	909
Pawtucket	
Warwick	
Michigan	
Detroit	5,683
Flint	635
Grand Rapids	1,311
Lansing	772
Minnesota-Wisc.	
Duluth-Superior	1,781
Minneapolis	9,852
St. Paul	
Missouri	
Kansas City	2,402
St. Louis, Mo., Ill.	1,931
Montana	
Billings	1,063
Great Falls	1,509
Nebraska	
Lincoln	531
Omaha-Iowa	1,401
Nevada	
Las Vegas	1,131
Reno	1,926
New Jersey	
Newark	1,214
Paterson	655
Clifton	
Passaic	
New Mexico	
Albuquerque	5,839
New York	
Buffalo	5,775
Rochester	1,446
New York, N.Y.	12,160
Syracuse	2,458
North Carolina	
Charlotte	850
Fayetteville	3,199
Greensboro	1,169
Winston Salem	
High Point	
Ohio	
Cincinnati, Ohio, Ky.-Ind.	797
Cleveland	1,750
Columbus	661
Oklahoma	
Lawton	3,343
Oklahoma City	13,033
Tulsa	15,519
Oregon	
Eugene	764
Portland-Wash.	4,011
Salem	1,104
Pennsylvania	
Phila., N.J.	3,631
Pittsburgh	847
South Dakota	
Sioux Falls	591
Texas	
Dallas	5,022
El Paso	576
Ft. Worth	1,610
Houston	3,215
San Antonio	975
Utah	
Ogden	511
Provo	613
Orem	
Salt Lake City	2,005
Virginia	
Norfolk	851
Portsmouth	
Richmond	635
Washington	
Seattle	9,496
Everett	
Spokane	1,938
Tacoma	3,343
Wisconsin	
Appleton-Oshkosh	1,434
Green Bay	1,695
Milwaukee	4,075

LIST OF STATE RESERVATIONS, INDIAN GROUPS WITHOUT TRUST LAND, TERMINATED TRIBES AND GROUPS

(keyed to map in pocket)

State Reservations	Numbers 1–26
Indian Groups Without Trust Land	Numbers 30–67
Terminated Tribes and Groups	Numbers 80–93

STATE RESERVATIONS

Pocket map { Symbol: Red ▲
Numbers 1–26

(Acreage and population for States concerned as of 1969.)

MAINE

No.	*Reservation*	*Acreage*	*Population*
	PASSAMAQUODDY Tribe		
1	Indian Township (colonially derived)	18,000	221[1]
2	Pleasant Point (colonially derived)	100	342[1]
3	PENOBSCOT Tribe (Indian Island) (colonially derived)	4,500	400[1]
	MASSACHUSETTS		
4	NIPMUC Tribe	11.9	1
	Grafton Reservation (colonially derived) Nipmuc community may consist of 2 to 300 individuals, only one of whom lives on the reservation. NOTE: 227.5 acres in Freetown Forest, no residents.		
	CONNECTICUT		
5	PAUGUSETT, Golden Hill Reservation	1 lot	2
6	PEQUOT, Eastern Pequot Reservation	220	11
7	PEQUOT, Western Pequot Reservation (Lantern Hill)	184	2
8	SCATICOOK, Schagticoke Reservation (Kent)	400	0

MICHIGAN

No.	*Reservation*	*Acreage*	*Population*
8A	POTAWATOMI of the Huron Community	120	157
	NEW YORK		
	IROQUOIS—largely State supervised: Federal consent required for alienation of land; some Federal programs available.		
13	CAYUGA NATION, members live on Cattaraugus Reservation	0	303
9	ONEIDA NATION OF NEW YORK, non-reservation tax exempt land	358	120
10	ONONDAGA NATION, Onondaga Reservation (includes some Oneida)	7,300	1,110 Onondaga 470 Oneida
11	ST. REGIS BAND OF MOHAWKS (Akwesasne)	38,390	2,229
	SENECA NATION	44,320	4,600
12	Allegany Reservation	(22,000)	(1,200 resident)[2]
13	Cattaraugus Reservation (incl. Cayuga Nation)	(21,680)	(2,400 resident)[2]
14	Oil Springs Reservation	(640)	0
15	TONAWANDA BAND OF SENECA, Tonawanda Reservation	7,549	824
16	TUSCARORA NATION, Tuscarora Reservation	5,700	647
	Other New York—State supervised; colonially derived.		
17	POOSEPATUCK (Long Island)	60	100
18	SHINNECOCK (Long Island)	400	240
	PENNSYLVANIA		
19	SENECAS of Cornplanter Reservation State established	?	0
	VIRGINIA (colonially derived)		
20	MATTAPONI Tribe, Mattaponi Reservation	382	65
21	PAMUNKEY Tribe, Pamunkey Reservation	1,075	33
	SOUTH CAROLINA		
22	CATAWBA Tribe, Catawba Reservation (Formerly under Federal trust and supervision) Colonially derived	600	60

---

[1] Economic Development Administration (EDA) Handbook, *Federal and State Indian Reservations* (Washington, D. C.: Department of Commerce, 1971).

[2] Ibid.

FLORIDA[1]

No.	Reservation	Acreage	Population
23	MICCOSUKEE Tribe of Indians of Florida (Tamiami Trail)	76,800	255
24	SEMINOLE Tribe of Florida	28,000	1,031

TEXAS

No.	Reservation	Acreage	Population
25	ALABAMA-COUSHATTA Tribe, Polk County Reservation (formerly Federal trust and supervision)	3,200	450
26	YSLETA TIGUA Community, El Paso State established lands	445	409

INDIAN GROUPS WITHOUT TRUST LAND

Pocket map { Symbol Red: ■
Number 30–67

(Population from 1966 figures for *National Atlas* prepared by Bureau of Indian Affairs unless otherwise noted.)

NOTE: Includes groups of partial Indian ancestry on the Eastern seaboard. Only the larger or better known are included. Quotation marks around name indicate the name was not derived from a specific historic tribe.

ALABAMA

No.	Reservation	Population
30	CREEK, near Atmore	545

ARIZONA

No.	Reservation	Population
31	YAQUI Indians of Arizona	
	Pasqua Village, Tucson (federally established village)	650
	Barrio Libre, South Tucson	600
32	Guadalupe, Phoenix	550
32A	TONTO, APACHE, Payson	85

CALIFORNIA

(Only the two largest and more homogeneous historic groups are listed.)

No.	Reservation	Population
33	PIT RIVER, Alturas	100
34	JAMUL DIEGUENO, near San Diego	100

CONNECTICUT

No.	Reservation	Population
35	MOHEGAN Community, New London County	150

DELAWARE

No.	Reservation	Population
36	"MOOR" Community, Kent County	310
37	NANTICOKE Community, Sussex County	411

---

[1] In addition, Florida provides 143,000 acres of use rights.

FLORIDA

No.	Reservation	Population
37–A	Non-enrolled SEMINOLES in Tamiami Trail area eligible for membership with either of the two Florida tribes	200

INDIANA

No.	Reservation	Population
38	MIAMI Community at Peru	93

KANSAS

No.	Reservation	Population
39	CHIPPEWA and MUNSEE DELAWARE Community, Franklin County	43
39–A	WYANDOT Community, Wyandot County	134

LOUISIANA

No.	Reservation	Population
40	CHOCTAW Community, La Salle Parish	41
41	CHOCTAW Community, Rapides Parish	181
42	CHOCTAW Community, St. Tammany Parish	55
43	COUSHATTA Community, Allen and Jefferson Davis Parishes	196
44	HOUMA Communities, Terrebonne and Lafourche Parishes	2,221
45	TUNICA Community, Avoyelles Parish (land evidently not taxed by State)	23

MAINE

No.	Reservation	Population
46	MALECITE Communities, Aroostook County	517
46A	MICMAC Communities, Aroostook County	600

MASSACHUSETTS

No.	Reservation	Population
47	NIPMUC Community, near Worcester	2–300
48	WAMPANOAG Community, Gay Head	100
49	WAMPANOAG Community, Mashpee	435

MICHIGAN

No.	Reservation	Population
50	OTTAWA and CHIPPEWA Indians of Michigan primarily in Delta, Schoolcraft, Mackinac, and Charlevoix Counties	1,500
51	POGAGON POTAWATOMI Communities in Berian, Cass, and Van Buren Counties	637

MONTANA

No.	Reservation	Population
52–A	Montana "Landless Indians," primarily METIS at Great Falls, Chinook, Hays, Wolf Point, and other places	1,500

NEW YORK

No.	Reservation	Population
54	MONTAUK Community, Montauk	42

NORTH CAROLINA

No.	*Reservation*	*Population*
55	"COHARIE" Indians. Sampson and adjoining counties	3,000
56	PERSON COUNTY INDIANS, Person County	333
57	"HALIWA" Indians, Halifax and Warren Counties	2,000
58	"LUMBEE" Indians of North Carolina, Robeson and adjoining counties	31,380
59	"WACCAMAW" Communities, Columbus and Bremswick Counties	2,000

OREGON

No.	*Reservation*	*Population*
60	Communities in Lane, Douglas, and Curry Counties (1966) ALSEA, MOLALLA, UMPQUA, and others	600

RHODE ISLAND

No.	*Reservation*	*Population*
61	NARRAGANSET Community, Narraganset Church and Washington County (Colonially derived; formerly State supervised. Some acreage left (non-taxable) around church.)	424

SOUTH CAROLINA

No.	*Reservation*	*Population*
61A	SUMMERVILLE INDIANS, Dorchester and Colleton Counties	250

UTAH

No.	*Reservation*	*Population*
62	SOUTHERN PAIUTE Community, Cedar City Informally organized on Mormon Church land	162

VIRGINIA

No.	*Reservation*	*Population*
63	CHICKAHOMINY Communities, Providence Forge and Charles City	490
64	AMHERST County Indians, Amherst County	128
65	RAPPAHANOCK Community, Caroline and King and Queen Counties	165
66	UPPER MATTAPONI, Central Garage, King William County	120

WISCONSIN

No.	*Reservation*	*Population*
67	BROTHERTON Community, Winnebago and Calumet Counties	254

BORDER GROUPS (Not posted to map)

CANADA

MALECITE (Maine-Canada)

ST. REGIS MOHAWKS (New York-Canada)
(New York group is separately organized.)

METIS (North Dakota and Montana-Canada.
Most American Metis are enrolled with Turtle Mountain Band of Chippewa Indians of North Dakota.)

TLINGITS and HAIDAS (Alaska-Canada)

MEXICO

KICKAPOOS Mexican reservation in state of Coahuilla—related to the Oklahoma Kickapoos and member of that tribe. Group situated well below the border.

Mexican PAPAGOS (Arizona-Mexico)

DIEGUENOS (Baja, California) maintain some contact with Mission groups in California.

BIBLIOGRAPHY

Bastide, Roger
"Color, Racism, and Christianity," in *Color and Race*, John Hope Franklin (ed.), Boston: Beacon Press, 1968.

Campbell, John D., Yarrow, Leon J., and Yarrow, Marian Radke
"A Study of Adaptation to a New Social Situation," *Journal of Social Issues*, 1958, XIV, No. 1, pp. 3-7.

Citron, Abraham F.
The 'Rightness of Whiteness', Michigan-Ohio Regional Educational Laboratory, February, 1969.

Cole, Michael and Bruner, Jerome
"Cultural Differences and Influences About Psychological Processes," *American Psychologist*, 1971, pp. 867-876.

Cross, William E., Jr.
The Negro-To-Black Conversion Experience, *Black World*, July, 1971.

Erikson, E.H.
Identity: Youth and Crisis, New York: W.W. Norton & Co., Inc., 1968.

Goffman, E.
Stigma: Notes on the Management of Spoiled Identity, Englewood Cliffs, New Jersey: Prentice Hall, 1963.

Hall, William S., Cross, William E., Jr., and Freedle, Roy
"Stages in the Development of Black Awareness: An Exploratory Investigation," in *Black Psychology*, Reginald L. Jones (ed.), Harper & Row, 1972.

Hall, William S. Freedle, Roy, Cross, and William, E., Jr.
"Stages in the Development of a Black Identity," *Act Research Report*, No. 50, April, 1972.

Jaworski, Suzanne W.
"The Evolution of a White's Black Consciousness," *Youth and Society*, December, 1972.

Jones, Edward E. and Gerrard, Harold E.
Foundations of Social Psychology, New York: John Wiley & Sons, Inc., 1967.

Nelson, Irene
Minority Demand for Resident Youth Camping in the South, U.S. Dept. of Agriculture, Forest Service, General Technical Report, NC-9, 1974.

Valentine, Charles
"Deficit, Difference, and Bicultural Modes of Afro-American Behavior," *Harvard Educational Review*, May, 1971, *41*, No. 2.

Yarrow, Marian Radke, Campbell, John D., and Yarrow, Leon J.
"Acquisition of New Norms: A Study of Racial Desegregation," *Journal of Social Issues*, 1958, XIV, No. 1, pp. 8-28.